

H. Bullinger (H)
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THE
Summe of the foure Euan-
gelistes comprehending both the
course of the historie, and also the seuerall
points of doctrine set forth in the same, poin-
ting forth as it were with the hand, that
IESVS is CHRIST, the only, perfect,
and sufficient Saviour of all the
faithfull.

Written in Latine by the reuerend, learned, and
godly father, Master Henrie Bullinger Mini-
ster of the Church of Zurich.

Translated into English for the profite of the
unlearned by Iohn Tomkys.

Matthewe 17. 5.

This is my beloned Sonne, in whom I am well
pleased, heare yee him.

Seene and allowed according to her
Majesties Injunctions.

Imprinted at London for William Pon-
sonby at the signe of the Bishops head.

1582.

To the
 Summe of the former
 course of the historie, and also the
 point of doctrine, for both in the same point
 thing touch as it were with the hand, that
 IESVS CHRIST the only perfect
 and sufficient sacrifice of all the
 world, were very
 clearly and manifestly
 set forth in writing by the reverend learned, and
 daily father, Master Henric Bullinger, Min-
 ister of the Church at Zurich.
 Translated into English for the benefit of the
 reader by John Iohnson
 while it was in building, because the
 front was not yet ready
 This is my beloved Son, in whom I am well
 pleased, he is your
 V. father, although we have in
 some and others according to the
 doctrine of the
 building was taken in hand, the cir-
 cumstances at London for William
 Joddy at the house of the Bishop's head.

To the reuerend Fa-
ther in God, William Bi-
shop of Couentrie and Liech-
fields.

THE materiall temple
at Ierusalem, Reue-
rende Father, al-
though it were very
stately and sumptu-
ous, yet was it so ar-
tificially framed, that whē the buil-
ding came to the setting vp, * there * 1. Kin. 6. 7.
was neither hammer, nor axe, nor
any toole of yron heard in the house
while it was in building, because the
stone was hewen perfectly alreadie,
before it was brought thither.
Wherein, although wee haue in
great admiration the wisdom of
Solomon, by whose direction the
building was taken in hand, the cir-
cumpecti-

The Epistle.

completion of the Lordes, which
oversaw the worke, the cunning of
the maſons, which squared the stones,
and the plentie of stones, which suf-
ficed so huge a building, yet must it
needes bee graunted, that the office
of those, which caried the stone, and
transported the same, from the place,
where it was framed, to the place,
where the temple was erected, was great-
ly necessarie, and to very good pur-
pose in this gorgeous work. The like
proportion is obserued in the build-
ing of the spirituall temple of God,
* which is euery faithfull Christi-
an, * builded by faith vppon Iesus
Christe, * beeing the only foundati-
on of the same. For Christ, being the
wise Solomon in deede, directeth the
worke by his holy spirit, good chri-
stian Princes by wholesome lawes,
like good ouerscers, take order that
the work may go forward, lerned &
godly

* 1. Cor. 3. 16

& 1. Cor. 6.

19.

1. Pet. 2. 5.

* Mat. 16.

16. & 1. Pet.

2. 7.

* 1. Cor. 3. 11

Dedicatorie.

godly preachers, as cunning masons,
continually square plenty of stones,
that is, make many godly Sermons,
& write sūdrie learned booke perfect
ly agreeing with the square of gods
worde, * the only rule of spirituall * *Gala. 6. 16.*
builders, which beeing translated
from tongue into tongue by the di-
ligence of interpreters, the porters
or carriers in this spirituall worke, it
commeth to passe, that God his e-
lect are builded vp by little and little
into a spirituall temple for GOD
him selfe to dwell in, with great
quietnesse of conscience, whiche
although it bee sensibly felte in-
wardelye by the faithfull belee-
uer so builded, yet is it not per-
ceiued outwardly by the wicked ra-
ging worlde, which is no part of
this building. How greatly the
auncient Israelites ioyed at the erec-
tion of the materiall temple, * the

The Epistle.

* 1. Kin. 8. 61

&c.

* Rom. 12. 1.

many oblations, which Solomon offered to the Lorde, and the solemne feast, which hee and all the people helde, most manifestly doe declare. How much more then ought wee to offer vp vnto God the oblations of a godly life, and to ioy continually in our heartes, considering that it hath pleased him in Iesus Christe to builde vs vp by his holy spirite for an holy temple vnto him selfe. Nowe forso-much as it is the dutie of euery christian man in his calling, and according to his habilitie receiued of the Lorde, to further this ioyful worke, I, (acknowledging otherwise mine imbecillitie,) haue transported by painefull trauell into mine owne Countie three seuerall stones, wel squared in a foraine land by that godly and learned builder master Henry Bullinger Minister of the Church of Zurich; by tran-

Dedicatorie.

flating into English: first fourth of
Frenche a godly Sermon of the
Lordes Supper, then fourth of La-
tine, a learned treatise touching the
worthinesse of holy Scripture,
and lastly forth of the same tongue,
this present worke insuyng. What
mooued mee to translate the two
firste treatises, I haue sufficiently
shewed in mine Epistles dedicatorie
prefixed before the same. It resteth
therefore that I declare my purpose
in this my presente interprice. I
rest in hope, that those my cuntry-
men, which haue diligently reade
ouer my seconde trausayle, (that
I say nothing of the prosect, which
they may gather of the first) I
meane the discourse of the antho-
ritic of the Scripture &c. haue lear-
ned thereby to haue due regards of
Gods holy worde, as of a most ex-
cellent treasure, wherby God fitting
in

The Epistle

In heauen vouchsafeth to talke with
vs dwelling vpon earth : and that
they are thereby effectually moo-
ued with a feruent desire to reade
the Scripture. Wherefore follow-
ing my purpose, whiche is accor-
ding to my ductie to profite my
countrey, and to forder the Lordes
building, I haue translated present-
ly for the helpe of the vnlearned in
reading the Sriptures, The summe
of the foure Euangelistes, wherebie
we may learne not onely the gene-
rall ende of the Gospelles, which is,
that Iesus is Christ, the onely, and
sufficient Sauour of mankinde, but
also the perticular purpose of euerie
Chapter, yea almost of euerie verse.
By this direction the vnlearned are
not ledde, as are superstitious pa-
pistes, into the labyrinth of obscure
schoolmen, to be deuoured by that
mon-

Dedicatorie.

monstrous Minotaurus the Ro-
mane Antichrist, but guided in the
pathway, that leadeth to life cuer-
lasting, to the knowledge of Iesus
Christ, by whom wee are deliuered
from the tyrannie of the Diuell, and
restored to the fauour of God. And
that the diligent reader might re-
ceiue by the reading hereof no small
profecie, I haue noted in the mar-
gent, by the direction of the Alpha-
beticall letters, those verses of the
text of the Euangelistes, from chap-
ter to chapter, wherevnto euerie
part of this Summe is answerable,
besides other notes, (profitable I
trust) whiche there also I haue put
downe. Much about the tyme,
that I finished this my simple tra-
uell, reuerende Father, your Lord-
ship was elected by God his proui-
dence
them

The Epistle

dence Bishoppe of this Diocesse.
Wheteupon, not having determi-
ned to whome I might dedicate
this worke, I resolved with my selfe
to offer it to your Lordshippe, as
a present, wherewith God hath a-
bled mee beeyng one of your dio-
cesse, to bidde you welcome into
our cuntrey. I doubt not, but as
it hath pleased G O D to make you
among vs the chiefe patrone of his
cause, so will you vouchsafe fauou-
rably to accept these my labours
tending onely to the aduauncement
of the same. G O D long preserue
your Lordshippe in good health,
increase his gracious giftes in you,
and of his infinite mercie so assiste
you with his holy spirite, that you
may carefully looke vnto vs your
flocke, and prosperously pro-
ceede in all your good doynges, to
our

Dedicatorie.

our comforte, and to his glorie.

From mine house in Bilton

the fourth of Iune,

1581.

Your Lordshippes at com-

maundement Iohn Tomkys.



Dedicatory.

our comfort, and to his glory.
From mine house in Bilton
the town of Linc.

1531.

Your Lordships at com-
mandment John Tomkys.



*The Summe of the
Gospell by Saint Mat
thew.*

The first

chapter.

From the first
verse unto the
18.

1900 2 20 1900 2 20

6 From the 18th
verse unto the
end of the chap.

8 ten. 200 m. 1. 2
 18 9 0000 200

if * The second
chapter.

the whole change.

From the

verse to the 3.

af-
ter

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The left edge of the page is bound, showing dark stitching or thread. There is no text or other markings on the page.

The Summe of the Gospell

* The great
learned and
wise men among
the Persians
were called
Magi.

In the 1. ver.
of the 1. ch.

* In the 3. ver.
of In the 4. ver.

In the 1. ver.
of the 2. ch.
From the 1. ver.
unto the 8.

In the 1. ver.
of the 3. ch.
In the 1. ver.
of the 4. ch.
In the 1. ver.
of the 5. ch.

and the incarnation of the Lorde stirreth
up Easterne men, euen the * Magies,
that is to saye chiefe and wise men,
who iourneying from the East by the
prouocation of a starre, come to Hieru-
salem to seeke the king and reuerer of
the worlde, where when as by their
plaine reporte it was made know-
en, that the Messias the king of Isra-
el was borne, king Herode beeyng a-
fraid he shoulde loose his kingdome,
gathereth together all the wise men
of the Jewes, and commaundeth them
to seeke diligently the oracles of the
prophetes touching the birth and coun-
trie of the Messias. They answered
forthwith that the captayne of Israel
shoulde be borne in Bethlehem a citie of
Iuda. Therefore the wise men take
their iourney to Bethlehem, where they
finde the Lorde his * Messias very poore
and of small reputation, yet doe they re-
uerently worship him, & honour him with
myrrourlike presentes, and witnesse by this
sheweth first that this child, although
before he was of contemptible condition,
is the Lorde of all men, and the king and
deliuerer

by Saint Matthew.

deliuerer both of the Jewes & Gentiles:
 secondly that the same ought to bee woos-
 shipped and honoured of all men. k The
 meane season that olde serpent the De-
 vill placeth his ancient artes. For hee
 stirreth by Herode the king of the Jewes,
 to destroye Christ the true king of Israel
 in the beginning of his growth. There-
 fore the cruell and ambitious tyrant
 though crueller not hearde of before fil-
 leth the coastes of Bethlehem with the
 most innocent blood of infantes, if by
 chaunce in this slaughter of infantes, bee-
 yng two yeres olde or vnder, hee might
 destroye the king of Israel also: / but
 this abhominable and wicked hope decei-
 ued that moste vile and filthye wretche.
 For the Lord is conueyed by the counsell
 of the Angell of the Lorde into Egypt,
 where hee laye hidde untill the ven-
 geance of G D had destroyed that
 wicked murtherer. ¶ whiche thinges
 were forewarning tokens of the king-
 dome of Christ, and of the affaires to
 come of the Church, wherein Christ y only
 saluation, the appoynted king ouer

k From the 16.
 ver. vnto the 19

l From the 12.
 ver. vnto the 16

m From the 19
 ver. vnto the end
 of the chapter,
 n The mystical
 sense of the 2.
 Chapter.

The Summe of the Gospell

all the worlde, is alway assaulted of the wicked, and yet doeth hee the meane while worke the saluation of the saythfull; and by suffering continually obtineth the victorie: and yet so, that the Godly notwithstanding are exercised with continuall temptations and afflictions to their owne profite and glorie. The third and fourth Chapter sette forth vnto thee, reader, at leaue and plainer manifestation of our Lorde Iesus Christe the Saviour of the worlde. For the father doth not now shew his Sonne to a fewe and to certayne chosen for the purpose, or by one or two reuelations, as hether to wee sawe hee did: but made him knowne to all the worlde, and that by innumerable and moste euident demonstrations and proofes, and proposed him to bee beholde most manifestly with all his treasures. For first hee calleth forth John the sonne of Zacharie the priest, the verie Helias promised in the Prophetes, a man of most holpe life, and of verie greate authoritie among the people

• A brieft argument of the third and fourth chapter.

The 3. chap.

From the first verse vnto the thirtieth.

by Saint Matthew.

ple of the Jewes, and maketh him his messenger to preache the conning of his sonne into the fleſhe, and too prepare the mindes of all men, that they might bee the more readye to receiue Chriſt, when hee came. Therefore this Helias (Iohn the Baptiſt) cometh forth, and exhorteth all men to repenſaunce, and to prepare themſelues for the Lord againſt his conning. * For he addeth expreſſely, that the kingdome of heauen is at hande, & that is to ſaye, that that time approched, when was preſent, wherein GOD by his Prophetes had promiſed, that hee would poure forth by his Sonne all the treaſures of his grace and giſtes vpon men, and that hee would raigne in them. * Unto this doctrine hee addeth the famous and holy Sacrament of Baptiſme, whereby hee might repreſent euen viſibly the myſteries of GOD, to the worſhippers of GOD, and gather together into one bodye the faithfull people, and graſſe them into Chriſt. And then the heauenly father calleth forth

In the 2. chap.
that is meant
by the kingdome
of heauen.

In the 6. ver.

In the
verſe.

A 3

alſo

The Summe of the Gospell

also his own sonne forth of Galilee, where he lay hidde hitherto, into Iurie, that, because the mindes of the common people seemed now sufficiently prepared by the baptist to receiue Christ, he himself might come forth in open view now, declaring & shewing himself to the world no longer by the testimonie of others, but by his own doctrine, and by his owne vertues. Therefore the Lorde commeth into Iurie vnto Iordane, where Iohn taught and baptised into Christe, and hee also is baptised of Iohn.

In the 14. &
15. verse.

Moreover the Baptist acknowledgeth forthwith the Saviour of the world, and therefore witnesseth in most manifest wordes, that this verie selfe same is the Sonne of G D D, the lambe of G D D, whiche shoulde take awaye the sinnes of the worlde, of whom hitherto hee spake, for whom hee commaunded all men to wayte, and now repeating the very selfe same thing feruently, he sendeth all men to Christ onely. / Furthermore the heauely father sendeth hereunto from heauen his honourable and strange witnesse.

In the 16. ve.

For after that the heauens were opened,
and the holy Ghost was lighted vpon
the head of Christe in the visible likenesse
of an heavenly doue, hee saith, as it were
pointing forth his finger toward Christ,
and also adding thereunto a most cleere
voyce, This is my dearelie beloued Son,
pea and so thorowly beloued, that for his
sake onely, I am nowe thorowly pleased
and reconciled to the worlde, wherewith
for their sinnes I was moste greuously
offended. * And hee, after so excellent
a testimonie did not forthwith preache
him selfe, and sette forth himselfe to
bee beholde[n] and inioyed of all men, but
entering into the barries, or wrestling
place of most strong temptations, where
in Adam fighting unhappely was subdu-
ed, hee nowe the second Adam, con-
tending more happely, both conquere-
th Satan the conquerour, and taught vs
also to conquer him being conquered: and
nowe beyng conquerour, commeth
forth at the last with greare authoritee,
as the Lowe of the Demill, and

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of all thinges, and promiseth his wor-
shippers life, and euerie good thing,
yea and the kingdome of heauen also,
preaching the grace of G D D, and
the forgiuenesse of sinnes, and exhor-
ting all men to the amendement of lyfe.

From the 18.
uerse vnto the
33.

Furthermore that wee might under-
stande, that this promising of life, and
preaching of grace doeth not onelye
pertayne to the men of that age, but
also vnto all men, whiche shoulde
come after, euen to the ende of the world,
hee chooseth to him selfe Disciples,
whom hee might appoynt witnesses in
the worlde of all thinges, which he
spake and did, and whom hee might
thoroughly teache the mysterye of lyfe,
that they beeyng perfectely instructed,
might commende bothe by liuely voyce
and by writings liuing for euer, the
treasures of the grace of God, bestow-
en through Christe vppon all the worlde
and in all ages, and that they might
as it were distribute the same. He
addeth heereunto notable and greate
benefites, in curing by his vertue and
power

From the 23.
uerse to the end
of the chapter.

by Saint Matthew.

power all diseases, although incurable. For so doeth hee declare vnto vs all, not onely in wordes, but also euen by his vertue and power, that hee is euen suche, as his doctrine setteth him forth, that is to say, the Saviour of the worlde, whiche both is willing and able to saue them whiche worshipping him: and therefore they also ought to committe themselves by fapth to him onelye.

The vse of the
Miracles of
Christ.

These bee the holpe and wholesome documentes, whiche thou learnest in these two chapters, so that the verie maiestie and profite of so greate a matter may cause thee to bee studious and diligent, except thou bee altogether a stocke.

A brieft remembrance of the contents of these two chapters before going.

Among other thinges, whiche Matthewe hath sette forth vnto vs in this fourth chapter before goyng hee hath giuen vs a certaine taste of the sermons of the doctrine of Christe touching repen-

A brieft repetition of the fourth chapter

taunce, and forgiveness of sinnes, that is to saye, of the mysterie of the Gospell and grace of G D D, I meane of the acknowledging and confessing of our sinnes,

sinnes,

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sinnes, and of the turning from our
 sinnes to the living GOD, through the
 faith of Iesus Christ, whereby wee ob-
 tayne remission of our sinnes and euer la-
 sting life, so many of vs as beleue with
 all our heartes: and now the same Au-
 thor Matthew goeth forward and
 expoundeth in the three chapters following
 other chiefe places also of the doctrine of
 Christ, not using now his accustomed
 briefenesse, that is to say, registering on-
 ly the summe of the Lorde his sayes, but
 setting forth at large, Christe his
 whole sermon, even as it was made by
 himselfe, that wee might thereby inge-
 more certainly and rightly of all the doc-
 trine of Christ, and that after repentance
 and remission of sinnes, beeing two
 chiefe pointes of our religion, wee might
 also more fully understande other verie
 excellent places of Christian religion.
 The oration or sermon of Christe is
 spent in teaching and expounding, and in
 some places also in giving of preceptes,
 beeing therefore diuers and made of di-
 uers matters.

• The qualitie
 of Christ his
 Sermon.

• The 5. chap.

teeth plainly of the true blessednesse or
happinesse, shewing in what thinges it
doth consist, and in the meane season priu-
ly confuting the foolishhe and corrupt o-
pinions of the common people touching
the true felicitie. **g** Then hee com-
meth to purge the lawe. For the Phar-
isees had corrupted it with their traditi-
ons, and made it obscure with their false
expositions. **h** Therefore hee sheweth
manifestly by certayne examples taken
foorth of the lawe, whiche is the natu-
rall sense of the lawe, and what the
lawe of **GOD** requireth of vs, setting
foorth with all the difference of true and
counterfaite righteousness. *** b** And
because hee reasoned of righteousness,
and emonge all the woorkes of righte-
ousnesse the mooste excellent are almes,
or mercifulnesse, or bountifulnesse, also
prayer or a seruent talking with **GOD**, and
fasting, or the chastising of the bodye, and
of our fleshe, therefore our **Lorde** pur-
geth these woorkes of righteousness,
or exercises of godlinesse, from hypo-
cristie, wherewith the Pharisees had
polluted them, restoring them to
their

From the 1.
ver. unto p 17.

From the 17.
ver. unto the end
of the chapter.

* The 6. chap.
b A brieft ar-
gument of the first
part of the 6.
chap. From p 1.
ver. unto the 19

The Summe of the Gospell

i From the first
verse vnto § 5.
k From the 5.
verse vnto the
16.

l From the 16.
verse vnto § 19
m A bryefe rea-
son of the trea-
tise against co-
uetousnes in the
end of the chap-
ter.

n From the 19
verse vnto the
end of the chap-
ter.

* The seuēth
chapter.

o From the 1.
verse vnto the 7.

their auncient and naturall beautie, i
and shewing mosse woorthily howe wee
shoulde geue our almes aright, k howe
wee shoulde praye truely, l and howe
wee shoulde fast religiously. m Here
vppon forsomuche as it is mosse mani-
fest, that none other affection doeth
so greately withdraue vs from all god-
linesse and righteousnesse, as the desire
of hauing, and the ouermuche curious
carefulnesse for meate, drynke, and
cloth, and other thinges needefull.

n Therefore in the fourth place hee dis-
swadeth vs by his graue speache from
couetousnesse, and plucketh vp apelye
ouermuche carefulnesse, that is to saie,
wicked mistrust, foorth of the heartes
of his seruantes, and ingraffeth a
gayne fayth towardes G D D, and a
faithfull desire of religion and righte-
ousnesse. * o Afterwardes signifyng

with greate faithfulnessse and diligence,
that the rashe iudgement of men touching
other men, I meane backebyting and
sclaundering, ought to bee auoyded, he
teacheth vs to vse our tongue moderate-

by Saint Matthew.

ly and rightly. For there springeth
no lesse troubles forth of the abuse of
the tongue, than forth of couetousnesse
and the desire of hauing. ¶ Moreover be-
cause all these thinges are made perfect in
vs by diuine vertue through the benefite
of grace, not through our owne strength,
therefore the Lorde doeth exhor-te, profita-
bly and in place, his worshippers to faith-
full prayers, whereby they maye craue,
that strength may be given them of God,
least at any tyme they faile in doing their
dutie. Besides this he makech most cleare
and most large promises, promising that
hee will heare the prayers of the faithfull,
¶ therby he may the more kinde & inflame
in ¶ godly the desire to pray. ¶ And draw-
ing into a brieife summe all these thinges
hitherto most plentifully proposed, he saith:
All things, whatsoeuer ye would that me
should doe to you, do ye euen so to the,
for this is the law & the Prophets. ¶ The
proposing two wayes, and shewing the
manner, the reason, and the end of both the
wayes, hee exhorteth vs all to enter into
that way, which indeede is the straighter
and

¶ From the 7
verse unto the
12.

¶ In the 12,
verse.

¶ In the 13. &
14 verses.

The Summe of the Gospell

From the 15.
verse unto the
21.

and rougher, but yet leadeth us in into
life ever lasting. / Againe because hee had
spoke of the way, through the which men
goe to destruction, hee giueth diligent
warning forthwith, least any where the
godly should be ledde out of the way to
their destruction, by the practises and de-
ceitfulnesse of false Prophetes, whom
he paynteth forth in their colours, least
they should deceiue the simple with their
goodlie shewe, and least the godly should
be plucked from the way of truth into the
incumbances of heresies, and into their
ruine. At the last concluding this

From the 21.
verse unto the 24.

most diuine sermon, he sheweth plainely
in the last place, that none outward shew
doth profite any man to the making per-
fect of godlinesse, & therefore hee gi-
ueth vs to vnderstande that it is not
sufficient for the obtayning of godlinesse
and everlasting life, to heare and vnder-
stande the worde of GOD, or to bragge
with loose wordes, except wee expresse
the same also by the most holy workes
of faith and vertues: and this doeth hee
declare by a feyned narration of a herpe
proper

by Saint Matthewe.

proper parable, and setteth it forth
before all mens eyes, exhorting euery
one of vs to the true studie of true god-
linesse, whiche hath the continuing
and mooste sweete fruite of euerlasting
life. And this is the argument and
summe of all the oration, whiche our
Lords and Sauour Christe made to all
people in the mountaine. Thereof
Saint Augustine saith: It appeareth
that this sermon coneyneth perfectlye
all those preceptes wherewith Christian
life is instructed. Matthewe hath vec-
ted in the three chapters before goyng the
whole sermon of Christe, that hee might
getteth a taste, and as it were geather
together the summe of all the doctrine of
Christe, and in these two chap-
ters following hee setteth forth plain-
lye the verite and the exceeding great
power of Christe, by geathering to-
gether verie many his myraculous be-
nefices, and proposech the same pow-
er heeyng so sette forth to bee dili-
gently considered of all men, that
thereby all the worlde maye geather that

The conclusio
of the exposition
of the sermon.

Augustine.
Matthewe his
purpose in the
3. chap. last be-
fore goyng.

His purpose
in the 2. chap-
ters following.

The vse of the
miracles of Je-
sus Christ.

Jesus Christ.

The Summe of the Gospell

Jesus Christe is the living, true, and almighty Sonne, of the living and almighty GOD: and that hee is not onely almighty, but that hee is also most bountifull, whiche came to convert, to heale, and to save sinners. This doth he proue, I say, most evidently by the most divine and most strange miracles wrought by Christ, whereof this is the summe.

• The eight chapter.

6 From the 1. verse unto the 5.

6 From the 5. verse unto the 14.

14 In the 14. verse.

• From the 16. verse unto the 19.

f From the 23. verse unto the 28.

2 From the 28. verse unto the end of the chapter.

First he cleanseth the Leper, which made sure victory to him. Then he restoreth to life and perfect health a cerayne Centurion his servant, beeping readie to give by the Ghost forthwith, and as it were dead. After this hee healeth Saint Peter his wives mother lying sicke of a fever: and so hee by these cureth all the infirmities of all.

g Moreover rebuking the very Sea, beeping a most barbarous Element, and raging with cruel tempests, he made it more calme than any oyle. h Straight way after he draweth unto him by his hid vertue, two possessed with Devils, who breaking into peeces all their boltes and chaines, were verie troublesome to passengers, and

by Saint Matthew.

and could not be kept in order by the skill
or strength of any, for of these misera-
ble creatures hee casteth a whole legion
of diuels and restoroth them to their first
health.

Furthermore, hee so deliue-
red from a most greivous disease, a man
sicke of a pallsie lying in a bedde, not a
man, but more truly miserable carrosse
of a man, that forthwith hee standing on
his feete walked lustily, which he herto
was borne of others, and to make shor-
ter, he him selfe bare his bedstronge on his
shoulders, whereby whelpe he was sicke
he was staid up.

And then is Levi (o-
therwise called Mattheus) called to re-
pentance, & and also a great hope is ope-
ned vnto sinners, which moue to Christ.

After these things were thus done, the
incurable disease of the woman, which
was pittifully diseased with an issue of
blood, is cured.

Also Jairus his daugh-
ter, which was dead, is called back to life.

And two blinde men receiue their sight,

and a certaine man in very miserable
plight is deliuered from a dumbe Diuel.

Neither wrought he these few miracles

John 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* The 9. chap.

b From the 1.
ver. vnto the 9.

In the 9. ver.

to remaine
k From the 1.
ver. vnto the 9.

From the 20.
ver. vnto the 23.

In the 18. 19.
19. ver. & from
the 23. ver. vnto
the 27.

From the 29.
ver. vnto the 32.

From the 32.
ver. vnto the 35.

only, In the 35 ver.

The Summe of the Gospell

only, but going through all cities and vil-
lages, and preaching the Gospell of the
kingdome, he healed all sicknesses and all
diseases among the people. ¶ By all these
myracles Matthew the apostle declareth
unto us, & prooeth as it were by most strōg
& irrefutable arguments & testimonies,
that Christe is the true sonne of the true
God, the Lord of all thinges, I meane of
all elements, of all diseases and afflictions,
of all sinnes, of the Diuell, and of death
it selfe: and that therefore hee came into
this worlde; that hee might make us the
Lords of all thinges, and the sonnes of
God, namely if wee receiue him with true
faith. ¶ Therefore Matthew his purpose
is, not only to describe by the deedes of
Christ, the vertue of Christ, and that he is
the bountifull and liberall bestower of all
good thinges, but also to paint forth their
faith and all their maners which receiued
the benefices of Christ. ¶ For of them, as
of liuely examples, we learn what maner
of faith ours ought to bee, and howe wee
should behaue our selues, that we may be
made partakers of the benefices of God,
that is to say, howe wee may become the
sonnes

sonnes of God, and the Lordes of thinges,
who neither sinne, nor death, nor the diuel
himselfe can hurt, if wee following their
examples, doe those thinges, which they
did. Now he intermedleth among these
myracles certaine things in the 8. Chap-
ter touching the calling to the faith of
the Gospell, and in the 9. chapter concer-
ning fasting and certaine other thinges,
which also make to the setting forth of
the vertue of faith, and of the power and
gentlenesse of the Lord. And it is a ve-
ry euident and familiar kinde of doctrine
to teach by historie or examples, that is to
say, rather by deedes then by wordes: ther-
fore the thre first Euangelistes doe more
often handle the doings of Christ then de-
clare his sayings. And in deede Christe
seemeth vnto vs to bee much more liuely,
when he worketh myracles than when he
teacheth. For although his doctrine had
a diuine efficacie and force also, yet do his
deedes after a sort excell, rectifying and ap-
proving that which is taught. Let no man
therefore contemne the former Euangelistes
in comparison of John, because he seemeth
to be more often occupied in more diligent

Certaine
points omit-
ted purposely
in the narration
before going.

In the 8 chap.
the 11. and 12.
ver. & the 19.
20. 22. & 22.
verse.

In the 9. cha.
From the 14.
vnto the 18 ver.

The deedes
and wordes of
Christ.

The summe of the Gospell

in opening the wordes of Christ: whose
writings also haue their maiestie: for the
holy Ghost hath directed the mindes and
pennes of all the Euangelists to this pur-
pose, that wee might haue, forth of foure
anchors of sufficient credite, a most cer-
taine & vndoubted historie of al the wordes
and deedes of Christ. It appeareth al-
so by those thinges, which haue bene han-
dled hitherto, that Matthew in the begin-
ning vsed a naturall order, and somewhat
after an artificiall; & that he goeth forward
now chiefly in this order, because it is most
fite to teach by. For he seemeth to haue a
care, not so much to set forth faithfully
that which was said & done by the Lord,
as to place euery thing in his owne place
and order, and fity to teach by fity order,
and chiefly to moue the mindes of the hea-
rers, yea and to ingrasse moste deeply
Christ, and faith in Christ. Hitherto
Matthew hath reported a certain abridge-
ment of all þe doctrine of Christ the Lord,
wherby he plentifully instructed his wor-
shippers in true godlinesse: hereto he
hath ioyned certayne of his greatest mi-
racles, even diuine and wonderfull
workes

A hater re-
hearfall of those
thinges whiche
Matthew hath
handed hitherto.

by Saint Matthew.

woordes, whereby he hath declared that he
 is the mightie and gentle Lorde of all
 things, which can make the also, that sick
 vnto him by true faith, Lordes of sune, of
 death, of Satan, and of all things els. In
 this businesse hee had chosen to him selfe
 witnesses, whom hitherto he made both he
 holders and hearers of all his matters, as
 well of his sayings, as of his doings: to
 this ende verily, that they might after-
 wardes bring forth into all the world the
 charge of common saluation, now concei-
 ued & laid up in their mindes. ^b And now ^b From the 36.
 they seemed sufficiently instructed in the ^{ver. vnto the end}
 rudiments and principles of faith and of ^{of the chapter.}
 Christiā religiō, therfore it was conueni-
 ent that they shold be funder exercised therin,
 and by the meanes thereof prepared to
 greater matters: * c and therfore they * The 10. chap.
 are sent forth of the Lorde him selfe to * From the 1.
 preach the Gospell now to the people of ^{ver. vnto the 7.}
 Israel only, d and are instructed in cer- ^d From the 7.
 taine commandments. For the Lord doth ^{ver. vnto the 16}
 diligently prescribe what they ought to do,
 & what their office is: e And he sheweth ^e In the 16. 17
 the also what they shall suffer, yea how pe- ^{& 18. verses.}
 rillous a thing it is to be a minister of the
 worde

The Summe of the Gospell

f From the 19.
verse unto the
end of the chap-
ter.

* The 11. cha.
g In the 1. ver.

h From the 2.
ver. unto the 16

i From the 16.
ver. unto the 25

k In the 25. &
26. ver.

l In the 27. ver

worde in a corrupt & unthankfull age. f
Therefore he comforteth his disciples wor-
thily & finely with furnished talk, teaching
them how they ought to continue constan-
tly in all adversities in true godlines, & to
overcome all evils. * g Afterward Mat-
thew sheweth, how the Lorde Jesus him-
self, who only is comended & assigned to
the true preachers of God his worde to be
preached by the, disclosed himself, & made
himselfe knowne to be the true Messias, &
only expected saluatiō of the world: which
verily is the first & most sure foundatiō of
all the Lorde his preaching. h In the same
place also is set forth the payle of Iohn
the Baptist, that is to say a most cleere ex-
ample of a very good minister, proposed to al
those, which are desirous to doe their duty
aright. i And forthwith is adioyned an
excellent example of a sermon of the Lorde.
First, how he rebuked the stubborne unbe-
liefe of his own nation, & left a paterne of
accusation & reproofe to his ministers. k
Then, how he preached the Kingdome of
God to men of a better hope. l He shew-
ed that he hath the power of all things, &
that hee is the fountaine of all goodnesse,
which canoe bee drawne drie, which is will-

ling & desirous to be drawe, ^m and there-
fore he inviteth all men vnto him, and pro-
miseth to graunt rest vnto all mē, in what
distresse so euer they be. * Then doth hee
diligently handle the questio of the religi-
ous keeping of y^e Sabbath, & admonishing
by the way y^e bountifulnes and the inward
worshipping of God, is more allowed of
God, than the outward keeping of
the Sabbath. * Moreover y^e bountifulnes,
which lately he comended, he sheweth to a
certaine miserable mā very greatly afflic-
ted wth a withered hād, which he restored to
him sound. p And because he could soften
the hardnes of the people of the Iewes nei-
ther by any benefits, nor by any myracles,
for so much as they did oftentimes conspire a-
gainst him, he departeth fro thē for a tyme,
practising nothing more bitter or more
sharpe against them, if peradventure they
might be overcome with gentlenes & long
suffering, prescribing by y^e very same deed
of his a forme to his ministers, what they
should do also in the like cases and in such
maner of men. But hee shrinketh not
from his office, hee leaueth not off to doe
good, neither forsaketh hee the vnder-
takinge of the truth, y^e seeing no
whit

In the 28.

29. & 30. ver.

* The 12. cha.

* From the 1.
verse vnto the 9.

* From the 9.
verse to the 14.

From the 14.
verse vnto the
22.

The Summe of the Gospell

whil at all in these points to his enemies.
 ¶ In the 22. & 23. verses. ¶ Therefore he deliuereth from the Di-
 uell one possessed with a Deuill, which
 was brought vnto him, being blinde and
 dumbe, & restoreth vnto him the vse of his
 tongue and of his eyes: and because the
 Pharisees did detract this diuine deed, as-
 cribing it to the working by the Diuell, ¶
 ¶ From the 25. ver. vnto the 30. the Lord taketh vpon him the defence of the
 truth, & proueth by most strong arguments,
 y his myracles, workes, yea and all his do-
 ings were wrought by the power of God
 & not of the Diuell, and that therefore the
 kingdome of heauē was now come. And
 here doth he againe most plainly set forth
 that, which lately wee said was the chiefe
 point of our religio, namely, that Iesus is
 ¶ ¶ From the 30. ver. vnto the 46. Christ. And forthwith hādeling his ad-
 uersaries, as they deserued, hee rebuketh
 the most grauely. For he sheweth at large
 their want of belief, or rather their vngod-
 lines, & declareth what shall become of the
 contēners of the kingdome of God. ¶ Last-
 ly he putteth backe his mother & his cou-
 sins, which were desirous to speake with
 him, by a somewhat hard answer, signifi-
 ing therby, y the least must not be pēdes to
 small affectiōs, so as the affaires of
 the

by Saint Mathewe.

the kingdome of God are in handeling.

* In the three chapters last before going, Mathew hath intreated of the Ministers of God his worde, and of certaine chiefe pointes of our religion: y and now doeth there followe a more plentifull treatise of the worde of **G O D**, of the vertue, fruite, and price thereof: which is fely knitte to the matter before going.

For the ministerie of the worde of God is occupied in the verie word of God. And this treatise is set forth in parabolicall speeches and similitudes, that at the least by this meanes the mindes of the godly might be stirred up to the searching forth of the truth and mysteries of God. * 2

And the first parable, proposed touching him which sowed seede in the filde, sheweth that there be diuers kindes of hearers of God his worde, and that God doth not allowe all the hearers of his worde, but them onely, in whom the seede prospereth untill it bring forth due fruite. * Forth

with by an other parable, that is to say by the similitude of the tares, hee pointeth forth as it were with the finger an other faule ill and plague of tilled land, teaching in the meane season, howe good seede

* A briefe repetition of the 3. chapters last before going.

y The matter handled in the 2. chapter following.

* The 13. cha.

* From the first vers. unto 24.

* From the 24. vers. unto 31.

The Summe of the Gospell

In the 31. 32 may be preferred sounde. *b* After this by
 33. verses. two other similitudes, taken from the
 In the 34. and graine of mustarde seede and from leuen,
 35. verses is hee sheweth howe great the power of the
 the cause worde of God is, and howe evidently it
 why Iesus spake worketh in them by whome it is received,
 by similitudes. although it seeme to the worlde vile and
 From the 36 contemned. *c* In the fourth place by two
 unto the other similitudes, proposed touching
 44. verse christ a treasure hidde in the fielde, and a most
 expoundeth the precious pearle, he signifieth that the price
 parable of the of God his worde is so great, that in com-
 tares. parison hereof we ought to contemne all
 In the 44. 45 thinges in the worlde, although they bee
 and 46. verses. neuer so precious, yea that we ought, with
 the very losse of all our goodes, to prouide
 us the worde of God. *d* Againe in setting
 d From the 47 forth the similitude of the net cast into the
 verse unto 51 sea, he sheweth plainly what shal become
 of them especially, which intermedle them-
 selues in the assembly of the godly, and yet
 are hypocrites and counterfeite godli-
 nesse, teaching the meane while that wee
 must not lightly condemn any forthwith,
 but leaue every one to his owne iudge.
 In the 51 and e. Then as he had set forth these things
 52. verses. after this maner, he commaundeth his mi-
 nisters

by Saint Matthew.

uffers also diligently to way the simili-
tudes, and for the playner setting forth of
the trueth, and of the glorie of the king-
dome of GOD, and for the profite of the
Church, to vse all the kindes of elocution
and apt speech. f And although the Lord
taught in such sort, that no man was able
to accuse either his faithfull dealing or his
diligence, yet was he litle regarded and
accepted of his cuntrey men, which con-
temned and laughed to scorne the heauen-
ly doctrine of godlinesse. But he bare this
with a valient minde, giuing an example
to all his ministers, that they may also
take the matter patiently, if the world also
litle regard them. * g And then doth Mat-
thewe forthwith sette forth the wonder-
full example of that very good man Iohn
the Baptist, who also was very euill re-
warded of Herode for his faithfull seruice,
being most pitifully beheaded of him. h
After this he fed in the wilderness by his
diuine power a great multitude of men,
which in merueylous seruientnes thirsted
the preaching of the word: shewing by
miracle, the faithfull followers of the word
of

f From the 53.
verse unto the
end of the chap-
ter.

* The 14. cap
g From the first
verse unto the
13.

h From the 13
verse unto the
22.

i From the 22.
verse unto the
28.

The summe of the Gospell

From the 22.
verse vnto the
ende of þe chap.

* The 15. cha.
& From the 1.
ver. vnto þe 21.

of God shall want nothing at any time, especially of those things whiche are necessarie and not superfluous. And by the same fact he taught his disciples to helpe the faithfull people hauing neede. Last, ly he deliuereth his disciples, which were in perill of the stormes of the sea and of a great tempest, and whiche looked for nothing els but most present death: Declaring so vnto his, that hee is hee, which can deliuer all from all perills, and can saue all men by his power and grace, chiefly the ministers of his worde. Therefore if the cruell and fearefull example of Iohn did any whitte terrifie them, these two great and goodly benefites of God do confirme and comfort them againe. * k Vnto the treatise of the word of God is fitly ioyned by Matthewe the disputation touching the traditions of men, or the ordinances and constitutions of Fathers, as contrary to the worde of God. Christ teacheth vs manifestly to contemne them, if they tend to the contumelie, derogation, and contempt of God his worde. And because the Pharisees the patrons and defenders of mens traditions, were offended at this whole.

by Saint Mathewe.

wholesome doctrine of the Lord, the Lord
sheweth forth with, that no accomptes at
all ought to be made of such kinde of of-
fence, and of such kinde of men: declaring
the meane season, that man is not defiled
with outward thinges, but rather with
those euill thinges, which proceede out of
the closetts of the harte. After that with-
drawing himselfe from those indurate and
vnthankefull men, hee departed into the
cuntry of the Gentiles, where forthwith
a woman of Syrophenissa being indued
with a most strong faith made a most ear-
nest request vnto him: in whome there is
set forth most manifestly both a meruey-
lous example of true faith, and also the ef-
fect thereof. For after the reproofe of false
doctrine, which is the mother of false faith,
there is set forth with great diligence in
these 15, 16, and 17 chapters, as was also
in the 8, and 9 chapters, true faith in the
Lord, and the true nature of faith, and al-
so in the same are opened the chiefest ar-
ticles of our faith. Whereafter returning
again into Galilee, he sheweth againe the
common people, which followed him, shew-
ing by this benefite also, that it is hee,

which

From the 21.
verse vnto the
29.

From the
29. verse vnto
the ende of the
chapter.

The Summe of the Gospell

which can feede both the soule and the bodie; and that therfore this foode must bee sought for by faith only and most earnestly at y^e hands of the shepheard Christ.

* The 16.
chapter.

From the first
verse unto y^e 5.

From the 5.
verse unto the
13.

Afterwardes he repelleth and putteth backe the pharisees requiring a signe, whereby he might proue himselfe to be y^e

Messias, by shewing them the signe of his death & of his resurrection: then doth he

commande his disciples to beware of the doctrine of the pharisees & Sadduces: y^e

which thing althoug hee had taught in the beginning of y^e 15. chapt. yett both he here

speake of it againe in the 16 chapter, as a matter very necessary for y^e Church. y^e Af-

From the 13.
verse unto the
21.

ter that returning to the commendation of faith, he layeth y^e foundation of sayth, buildeth the Church vpon the foundation, and

pointeth forth as it were with the finger, whiche is the true faith of the Catholike

Church, & which is the true and right confession, shewing also howe the same may

be planted. y^e There vnto hee forthwith

From the 21.
verse unto the
end of the chap.

sheweth a most manifest doctrine of his passion and resurrection, also of the deny-

ing of one his felle and of the hearing of his

By Saint Matthew.

his crosse after Christ, and of the iudgement to come, that is to say, of the greatest articles of our faith, and of the holy duecy of Christians, a doctrine altogether pertaining to the perfectnesse of faith. * And * The 17. chapter.
 gaine least any should be offended at this
 soe wofull doctrine full of labours & paines
 touching the bearing of the crosse. Mat.
 thewe adioyneth here vnto immediately
 the glorious transformation of Christ the
 Lord in the mountaine, whereby he part-
 ly gaue vs a tale of what sort he shoulde be
 in his glorie, and what the manner of the
 glory to come is, whiche is prepared for
 the, whiche faithfully and patiently beare
 the crosse of Christ: and partly he sheweth
 also most evidently, that he is very Christ
 promised in the lawe and the prophetes,
 that hee might confirme the faith of all
 which beleue in him. And hee propo-
 sed those things so manifestly to his
 disciples, that they did not plainely un-
 derstande, that Jesus was Christ, and that
 therefore they did moue the question of the
 coming of Elias the messenger of the
 Messias, where vnto the Lord answering
 saith, I say vnto you, that Elias is come
 already.

* The 17.

chapter.

From the 1.

ver. vnto 14.

The summe of the Gospell

forthwith, affirmed plainly that hee was
 ¶ Messias, & that Iohn Baptist was Helias.

3 From the 14
 verse unto the
 19.

4 From the 19
 verse unto the
 22.

5 In the 22.
 and 23. verses

6 Wherof Mat
 thew intreated
 last, and wherof
 he speaketh next

7 From the 24.
 verse unto the
 ende of the cha.

¶ Lastly he restored a certaine Lunatike
 man vnto his father, which made sure for
 him, declaring againe by the same benefit,
 that he is the king of his people, and the
 conquerour of the Diuelt: & shewing also
 howe great the power of faith is, and
 howe greace the euill of vnbeleefe
 is, concluding that by temperance and ab-
 stinence proceeding from a true faith, the
 force of the Deuill is chiefly broken.
 ¶ And herunto doth he forthwith adioyne
 the preaching and forshewing of his death
 and passion, not without great and plenty-
 full fruite. ¶ Faith in the Lorde Iesus
 being well taught, and the true knowe-
 ledge of the kingdome of the Sonne of
 God being well obtayned, wherof Mat-
 thew hath hitherto intreated at large, he
 passeth nowe wisely to those thinges,
 which almost stande in the outwarde con-
 uersation of man, and which notwithstanding
 pertaine to the kingdome of Christ.
 ¶ Of the whiche kinde the question con-
 cerning the Magistrate is: What Chris-
 tians owe vnto him: The Lorde sheweth
 therefore

by Saint Matthew.

therefore by his owne example, what wee
ought to doe herein rightly. * ~ Like * The 18. cha.
vnto this is the question touching ecclesiastical
preheminance. * Who should be the
greatest in the kingdome of heauen: Here
the Lorde withdraueth the mindes of his
disciples from ambition and from the dis-
putations raysed touching the pri-
macie and chiefe authoritie, and teach-
ing the most diligently humilitie. * Then
doth he adioyne herevnto a profitable ad-
monition for the auoyding of offence:
b where he increateth also of brotherly ad-
monition, c of repprouing offenders open-
ly, and d of forgiuing a trespasse, wherein
grauely perswading all men, hee setteth
foorth a most goodly parable concerning
the same matter. * e Having finished these
things, he disputeth of diuorſe: he resto-
reth and reformeth the olde and holy insti-
tution of holy matrimonie: f he reciteth
the kindes of chaste menne, shewing
that single life is the singular gift of God.
g And because mariage was ordeyned of
God cheefly for the procreation of chil-
dren, he sheweth next after the restitution
of mariage, how children are esteemed of

C

God,

* From the 1.
ver. vnto p 7.

* From the 7.
ver. vnto p 15.

b In the 15.
and 16. verses
c From the 17.
verse vnto the
21.

d From the
21. verse vnto
the ende of the
chapter.

* The 19. cha.
e From the first
ver. vnto p 10.

f In the 10. 11
e 12. verses.

g In the 13. 14
and 15. verses,

Of adu. m. 1. 1.
2. 1. 1.

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From the 16
verse unto the
21.

God. He bringeth forth also the exam-
ple of a certaine young man, to teach us
therby, that it belongeth to yong men al-
so to seeke the kingdome of God, and that
God his desire is, y^e youth be well brought
up. And there is shewed, which is the way

from the 21
ver. unto y^e 27.

From the 27
verse unto the
ende of y^e chap.

The 20 chap
From the 1
verse unto the
17.

In y^e 17. 18.
and 19. verses.

From the 20
verse unto the
24.

to heauen: ; Also what the vse of riches
is, and with what minde we must possesse
earthly wealth. & Moreover by occasion
of the Lordes talke, there riseth nowe an
other disputation about the rewarde of
vertues, and how modestly they ought to
thinke of them selues, which looke for re-
wardes. * / And that he might fasten this
more deeply in the mindes of all men,
he vseth the similitude of a man that was
an housholder, which hired labourers into
his vineyard, whereby hee toucheth the
Jewes secretly, and doth somewhat sha-
dow forth the receiuing of the Gentiles.
Against least any, being puffed up with
pride by the name of rewarde, should sup-
pose that he is iustified by his own works,
the Lord preacheth diligently of his own
death and resurrection, that we may vnder-
stand that we are iustified thereby.

And

By Saint Matthew.

And although he oft repeated these things
with great gravitie, yet doth y^e flesh, aspi-
ring continually to honors, seeke not those
things which are of God, but which are
of men. For the mother of zebedee his
children, her sonnes not being ignorant
thereof, asketh the same authoritie of the
Lord for her sonnes. **a** Hereupon the
other disciples envie them, and contend
among themselves sharply and most am-
bitiously. **p** But the Lord reduceth al their
minde to humilitie, drawing out that
same most hurtfull popson with most e-
vident argumentes. **q** Lastly he restor-
eth sight to the blinde, which craued the mer-
cie of God, to this ende, that he might de-
clare by all meanes, that he came into the
world to helpe and save men. **r** Matthew
described last before, what the Worde did
hitherto in Galilee, and in his journey
from Galilee, as hee went by to He-
rusalem, and now doth he shewe what he
did in the holy and royall Citie it selfe.
And the nearer hee draweth to his
crosse and death, the more lively doeth hee
shewe his wholesome strength, & most holi-
ly setteth forth his worthe power & grace.

In the 24.

verse.

From the 25.
unto the 29.

From the 29
verse unto
the ende of the
chapter.

After of what
the two spake be-
fore, and toherof
he intreateth
nowe.

The Summe of the Gospell

• The 21. cha.

• From the 1
verse unto the
8.

• For entering nowe into the holy citie
with a very newe and humble pompe, hee
sheweth most clearly that he is the verie
kinge and deliuerer of Israel looked for.

• From the 8.

verse unto the
12.

• Hee is receyued with wylling mindes
and honourably of the common people,
that we also may learne therby to receiue

• From the 12.

verse unto the
17.

the Lord truly and religiously. • And he
did in the temple offices very kinglike &
prieestlike, whereat the Pharisees & priests
almost burst in sunder for spite & hatred.

• For firste purging the temple from filth,
& reforming þ holp worshipping of God,
he thrust the buyers and sellers out of the
temple: then takyng care for the poore,
he healeth the sicke. • And when these

• In the 17.
verse.

things were happily accomplished he go-
eth forth of the citie, • and curseth þ figge
tree, which brought forth no fruite, which
forthwith withering, shadowed forth by a
certaine token, what was imminent to þ

• In the 18, &
19. verses.

holy citie. • Although the Lord by occa-
sion thereof doth teache his disciples true
fayth, and commende vnto them faithfull

• In the 20, 21
& 22. verses.

papers. • And returnyng to the temple,
as belonged vnto his princely office, hee
taught diligently, and sharpely contended

• From the 23
verse unto the
28.

with

with the enemies of true religion. For whereas they asked, by what authoritie he doeth those things, which he did, hee byddeth them with a contrary question, yea he doeth most grauely accuse them of disloyalty and impenitenc life. For vnto this purpose doeth he bring forth a parable framed touching two sonnes, comparing his enemies vnto Publicanes and harlots, that he might shewe, that these were more religious and more blessed then they. Here vnto doth he forthwith adioyne another similitude of an householder, whiche let out his vineyardes to husbandmen or farmers, whereby he doeth liuely paynt forth the benefites of God and the peevish and shamelesse vnthankfulness of the people of the Iewes, whose punishment forth with hee sheweth, namely that the Iewes should be cast off, and that Gentiles shoulde bee receiued into their place. And vnto the same purpose also perceynerth the similitude, whiche hee put forth touching them that were bydden to the wedding; sharply repprouing the disobedience and unbeleeffe of the nation of the Iewes, for which they were to be cut

From the 28
verse vnto the 33

From the 23
verse vnto the
ende of the cha.

The 22 chap
from the first
verse vnto the
15.

The Summe of the Gospell

From the 15.
verse unto the
23.

From the 23
verse unto the
34.

From the 34
verse unto the 41.

From the 41.
verse unto the
end of the chap.

The 23. chap
From the 1.
verse of the chap.
unto the end of the same.

off and to be forsaken. These things be-
ing finished, Matthew goeth forward,
and setteth forth plainly certaine graue,
harpe, and profitable questions or dispu-
tations handled betwene the Lord and
the lawyers. First of this: whether tri-
bute ought to be payed to Caesar: Then,
whether the dead rise againe, and howe
they rise againe: Moreover, what the
chiefest commaundement in the Lawe is:
what the ende and matter of the lawe and
of the Prophetes is: Afterwardes, how
Christ, for so much as he is the sonne of
David, after fleshe, can be also his Lord:
All these thinges both our Lord in respect
of his priestly office expounde most reli-
giously, most learnedly, most plainly, and
greatly to the profite of the faithfull.
Lastly, when as hee sawe the Pha-
risees and the rest of the rulers of the
people to be altogether blinde, indurate,
and incurable, hee intayeth most sharply
against them, accusing them of most grei-
uous and heinous offences: hee ad-
deth the punishment of their mischievous
deedes, & the most terrible destruction of
the people and of the citie. All these thinges
did our Lord openly, with great authority
in the temple, instructing his Church here-

by profitably, diuersly, & in many pointes.
 & Our Lord hath hitherto by the way and
 yet often spoken of the ouerthrowe of the
 people of the Jewes and of the citie Hieru-
 rusalem: wherein he comprehended both
 the casting off of the Jewes out of the fe-
 lowship of God, and also the prophanation
 of the temple, of the priesthood, and of all
 y^e worshipping, after the ceremonial law.
 * And because these things seemed strāge
 and incredible, namely that God woulde
 prophane and forsake that people descen-
 ded from holy parents, and that place, and
 that worshipping, & that holy priesthoode,
 he doth more fully expounde vnto his dis-
 ciples, which inquired there of, the iudge-
 ment and destinie hanging ouer the peo-
 ple and citie, liuely describing, what won-
 derfull matters and strange tokens, what
 troubles, calamities, and miseries shoulde
 go before that destruction: and of what
 maner, how cruell, horrible, and fearefull
 that ruine shoulde be. Forthwith by occasi-
 on of the destruction of the citie, he reasoneth
 also of y^e destruction of the world, or of the
 finishing of y^e world, & of y^e glorious com-
 ming of the sonne of man to iudgement.

A remem-
 brance of those
 thinges which
 haue bin spoken
 of before.

* The 24. cha.
 / Fro the first
 verse vnto the
 42.

The Summe of the Gospell

From the 4th verse unto the ende of y^e chap.

The 25 chap
From the first verse unto the 31.

From the 31. verse unto the 46.

In the last ver of the chapter.

A bryefe argument of that which followeth.

exhortyng all men to sober and diligenc watchfulnes, proposing rewardes to the watchfull, and threatning punishment to the slouthful & sleepeie. * Which things forthwth he plainly sheweth by most comely and most plentifull similitudes, handeling as well the partes of the watchfull as of the sleepeie. * Lastly Matthew admyreth a description, or as if it were a certayne figure of the iudge to come, and of his laste iudgement: wherin y^e last sentence is pronounced by the same iudge against al mankinde, ioyful to the good, but most sorrowfull to y^e euil. For this matter is thus concluded: And theise shall go away into everlasting paine: but the righteous into life eternal. ¶ After all these things there is placed, as the finishing & the most perfect accomplishing of al our saluation, the most holy, & most profitable historie of the passion & redemption of Christ the Lord: wherein he fully executeth all y^e offices as wel of a priest, as of a king, and in a bryefe skene both propose his greatest force to be beholdeu of al men. For he teacheth diligently both by al his wordes and by al his deedes, hee instructeth his famous sacrament, hee prayeth most feruently, hee sacrificeth.

by Saint Matthew.

crucifieth for sinne, hee purgeth sinners; he deliuereth, he pitieth, hee defendeth his servants, and he treadeth downe and punisheth the wicked, shewing euery where incredible humilitie, and declaring sometime no small glory, when as all the elements, being troubled at his death, shewed most plaine tokens as it were of their great sorrowe. Matthew handleth all these things in a goodly order, & in a pure, plaine, and liuely stile. * For first hee sheweth the time wherein he suffered, and proposeth the summe of his passion. Then he describeth some causes of the Lorde his death, proceeding partly from the enuie & malice of the Iewes against Christ, and partly from the couetousnesse and horrible treason of Iudas, which sold his Lorde to the Senate of Bishops. Having finished the causes, he commeth vnto the description of his last supper wherein about all things he foresheweth his Disciples both his death, and also that hee should be both betrayed and sold of his owne. Moreover he prouoketh by many meanes the mind of Iudas the traitour to repentance, but in vaine. After this he instituteth vnto the renowned Sacrament of his bo-

The 26. chap.

In the 1. & 2.

verses

From the 3.

ver. vnto the 17

From the 17.

ver. vnto the 26

From the 26

ver. vnto the 28

The Summe of the Gospell

by and blood, the remembrance of his death,
 wherein we may see the brieife summe of
 our saluation & of all godlines. **a** When
 as hee had supped, hee went out with his
 disciples vnto the mount of Oliues. **y** In
 the way he forsheweeth the great offence,
 to hold life among his disciples because
 of him. **z** But they being bolde enough
 and rash enough, and not acknowledging
 enough their owne infirmitie, do promise
 constancie and great faith, Peter specially,
 vnto whome notwithstanding the Lorde
 foretelleth his most filthie fall. **a** In the
 garden of the mount of Oliues he is mer-
 ueilously vexed, and pitifully tormented
 with the feare of death. **b** In the meane
 season he prayeth earnestly and constant-
 ly, communicating both himselfe and all his
 busshesse to God and to his holy will. **c**
 Then doth he diligently waken his Dis-
 ciples being a sleeper. **d** and whilest hee
 was occupied therein, Iudas the traitour
 cometh, bringing with him a roote of
 most wicked and most filthie varlets: **e**
 forthwith he kisseth his master, and with
 a kisse betrayeth his Lord to his most wic-
 ked enemies. **f** For the chiefe Priests
 and servants

by Saint Matthew.

servants fall upon y^e Lord, take him, bind him,
 & oppresse him. g In the mean season Pe-
 ter fighteth unhappily for his master, and
 is slayed by his master : h who also
 forthwith sharply reproveth the open,
 greivous, and most wicked reproch of the
 chiefe Priestes seruants then offered un-
 to him. : And whilest these things were
 thus in doing, all the Disciples flie from
 the Lorde, & But hee is brought away to
 Caiphas the high Priest into the consisto-
 rie. / Two things were chieflie hande-
 led there. The Lorde is accused before
 the Priestes and the counsell, false witnes-
 ses are brought forth, m the Lorde his
 cause is handeled most uniuersally, n and at
 the last hee is condemned, o buffeted, and
 most unworthily spit upon. p And touching
 the filthie and shainefull denying of Peter
 is plentifully described. * q And when
 as the sentence of condemnacion was pro-
 nounced against him, he is brought forth
 with from the Priestes, and forth of the
 Consistorie or hall of the high priest, into
 the iudgemente Hall, unto Pontius
 Pilate the Romane Deputie, unto
 whome hee is deliuered as the moste
 wicke

g From the 51.
 ver. unto the 55.
 h In the 55.
 verle.

i In the 56. ver

k In the 57. &
 58. verses.

l In the 59. 60.
 and 61. verses.

m From the 62
 ver. unto the 65
 n In the 65. and
 66. verses

o In the 67. &
 68. verses.

p From the 66.
 verle unto the
 end of the chap-
 ter.

* The 27. cap.

q In the 1 and
 2. verses.

OF SAINT
 MATTHEW

The Summe of the Gospell

• In the 1.
4 and 5 verses.

• From the 6.
ver. unto the 11

• From the 11.
ver. unto the 27

wicked of all men, and as one having deserved a most vile death. The meane while Iudas the traitour examining himselfe more deeply, and waying his moste cruell and wicked offence more rightly, goeth into the temple, restoreth the traitorous money to the Priestes, despaireth & most horribly hangeth himselfe. The Priestes wth the bloodie money buie the porters field to burie strangers in: Moreouer Pontius Pilate the deputie of the Romans inquireth diligently the cause, and the chiefe pointes of the accusation, laide against the Lorde by the Priestes: and he vnderstandeth forthwith, that the enuie of the Priestes was the cause: therefore hee both pronounceth him innocent, and iudgeth, that hee ought to bee set fully at libertie: whereupon hee tryeth sundrie and many wayes to let him loose, which had committed none euill. The priestes are most wickedly earnest to the contrary, they accuse, they urge, they lye, they threaten, yea and they perswade and pick forward the common people, and at the last they overcome the iudge being wearied with their importunate cries, so let them

by Saint Mathewe.

them do with the Lord what they list, and
to deliver him to his souldiers to be cruci-
fied. ¶ The souldiers therefore most
cruelly and most unmercifully whippe the
sonne of God with scourges, they crowne
him with a crowne of thornes, they wor-
ship him in contempt, they laugh at him,
and spie vpon him: then they lay his crosse
vpon his shoulders, and leade him being
halfe dead vnto the place of execution. *
There they crucifie him in the middelt be-
tweene two most wicked theeves, they
part his garments as a certaine spoile,
and setting all pitie and curtesie aside, they
mock him suffering most bitter tormentes,
as though he had bin deceiued of his hope
in God. ¶ But he, in so many & so great
reproches and tormentes, continuing con-
stantly in perfect faith and patience, and
sacrificyng most holily for the sinnes of
all the worlde, cryeth to God the father,
vnto whome also, at the last yeelding vp
the Ghoste, he committeth his most holy
soule. * And forthwith, after hee had
given vp the Ghoste, the waile in the tem-
ple of Hierusalem is rent in two peeces,
and certaine strange wonders are wrought
both

From the 27
ver. vnto the 35

From the 35.
ver. vnto the 45

From the 45.
ver. vnto the 51

From the 51.
ver. vnto the 54.

The Summe of the Gospell

a In the 54, 55 both in heauen and earth: **a** wherewith
 & 56. verses. the Centurion an Heachen being moued,

doth openly witnesse, that this Iesus, al-
 though hee were crucified, was the true
b sonne of God. **b** After this Ioseph of Ari-
 mathea, a mā of very great credit & digni-
 tie, commeth to Pilate, and intreateth, **b** the

body of Iesus might be giuen to him, that
 he might bury it. Pilate graunteth it wil-
 lingly, therefore the body of the Lorde is
 buried most worthilie. **c** Moreover **c** chief
 of the Iewes fearing that the Lorde would
 rise againe, request also of Pilate that a
 band of souldiers might bee giuen them
 to watch the sepulchre: whē they had recei-
 ued this bande, they beset the graue most
 strōgly, & least there might be any deceit
 wrought, they seale the stone or couer of **d**
 sepulchre, namely that they might reteine
 & stay the liuing Lord among the dead. **d**
e Mathew describeth in this last chapter the
 glorious resurrectiō of Iesus Christe the
 Lord frō the dead. **e** The Angell of the
 Lorde cometh downe frō heaue, he rolleth
 backe the stone frō the doore of the graue, **f**
 earth shaketh in an earthquake, & the glo-
 rious body of the Lorde restored to life co-
 meth out forthwith. **f** Moreover because **f**

c From the 62
 verse unto the
 end of the chap-
 ter.

d The matter
 contained in the
 last Chapter.

e The 28. cha.

f In the 1. and
 2. verses.

f In the 3. & 4.
 verses.

by Saint Matthew.

angel did shine like lightning, the keepers
being amased, stand not the Lord rising
again, but think it best to provide for the-
selves by fleeing away. ¶ The mean while
come the womē to see y^e sepulchre, bring-
ing with the the sweet odours, which they
had prepared. Unto the appeareth the fore-
said angel of the Lord, & teacheth the that
Christ was risen in deed, cōmanding them
to depart forthw^{ay}, & to report the resurrec-
tion to the disciples. ¶ Whilēst they were
going their way, y^e Lord himself met the,
shewing himself plainly vnto the restored
to life, & cōmanding the to declare his true
resurrectiō vnto his disciples. ¶ Whilēst
these things were in doing, those souldiers
y^e keepers of the sepulchre, who lately we
said left their stāding & fled, came into the
citie, & declared to y^e chiefe Priestes those
things, which they had seen, how y^e Angell
came down frō heauen, & rolled backe the
stone: how Christ came forth alivē again,
& how bright & fearful y^e forme of y^e angel
was. ¶ At w^h newes y^e priests & pharisees
being astonied & raging, bribed the soul-
diers w^{ith} money, who lying, as they were
taught, spread abroad among the common
people this foolishhe reporte, that whilēst
they slept, forsooth the disciples came and

8 In the 5. 6. &
7. verses.

6 In the 8. 9. &
10. verses.

i In the 11.
verse.

k From the 12
ver. vnto the 16

The Summe of the Gospell

In the 16. 17 stole his body forth of the Sepulchree. **2**
18. verses. But the Lorde Iesus offering himselfe to

In the 19. 20
verses.

be beholden most manifestly of his Disciples in Galilee, confirmeth them in the truth of faith. And because all thinges which hitherto haue bene declared in this booke concerning the doctrine, the deedes, the death and the resurrection of Christ, doe pertain to the common saluation of all mankinde, therefore he sendeth forth his Disciples as messengers into all the worlde, commanding them to baptise and to preach the Gospell to every creature, promising the meane while that hee, although in body he go vp to heauen, will bee with his, and with his holy Church continually and unto the ende of the worlde.

Here endeth the Summe of the Gospell by Saint Matthew.

The

The summe of the **Gospell by Saint** **Marke**



Saint Marke beginneth The I. chap.
the hystorie of his Go- In the 1. & 2.
spell with the baptisme verses.
and doctrine of Iohn
Baptist, b shewing b From the 3
what he taught, c what verse unto the 7.
hee witnessed of Christ c In the 7. & 8.
verses.

the Lorde, howe hee behaued himselfe, d In the 9. ver.
and how hee baptised Christ the Lorde. e In the 10 &
Heere vnto hee ioyneth forthwith, howe 11. verses.
Christ was annoynted and reuealed or
made knowen, f howe he was exercised f In the 12 and
and prouoked with greuous temptation, 13 verses.
g lastly how he came abroade, & preached g In the 14 &
kingdome of God, h Hee taketh vnto h 15 verses,
him selfe forthwith from the beginning b From the 16
of his preaching witnesses of his deedes verse unto the
and wordes, calling some of them disci- 21.
ples, whom he might fashion and make
instructors of all the worlde, forsomuch as
he came to lighten all the worlde with the
doctrine of truth, and to redeeme the same

D from

The Summe of the Gospell

from the power of sinne, of death, of hell,
and of Sathan. Hereunto he ioyneth the
most great effect and vertue of Christ his
doctrine. For all men are assented at his
doctrine. & Sathan is restrayned and
cast out, who geueth place to Christ
with feare. / Afterwardes Christ him-
selfe, and the almightie power of Christ
is described by his deedes. For he hea-
leth all diseases, he putteth away all
evils, he forgiveth sinnes, he
iustifieth sinners and restoreth them
to their soundnesse. The meane
while diuers examples are sette forth
to the faithfull, in them whiche come
to Christ to craue his helpe, howe
wee also ought to come vnto Christ. &
Fourthwith the Lorde purgeth the fa-
linges, and holpe vapes of his
people from the errours of the Pha-
risees, and the meane season hee
sheweth his strength, proving him-
selfe to be the Sonne of G D D.
Nowe when as by this meanes hee had
sufficiently wonne the heartes of his dis-
ciples, that they might nowe beginne to
understande the vertue of Christ the
Sonne

i In the 21. &
22. verses.

k From the 23.
ver. vnto the
28.

l From the 28.
ver. vnto p 40.

m From the 40
verse vnto the
end of the chap.

* The 2. cha.

n From the 1.
ver. vnto the 13

o From the 13.
ver. vnto p 18.

p In the 1. chap.
the 40. ver. and
in the 2. chap.

q From the 18
ver. vnto p 23.

r From the 23.
ver. to the end
of the chap.

* The 3. chap.

s From the 1.
ver. vnto p 13.

t From the 13.
ver. vnto the 20

Soone of **G D D**, hee chooseth
 fourth of them twelve, unto whom he in-
 ioyneeth the charge of preaching the Go-
 spell, and furnissheth them with the power
 of working miracles. From the 20
ver. unto the 34
 Then hee sheweth, that the successe of the Go-
 spell, and the miracles of the Gospell
 ought to bee ascribed to the power of
G D D, not to Sathan, or to ma-
 gike. From the 34
ver. unto the end
of the chap.
 And hee sheweth by his owne
 example, what manner of men the prea-
 chers of God his worde should be, namely
 such as have renounced fleshe and blood,
 and which are the sonnes of **G D D**. The 4. chap.
From the 1. ver.
unto the end of
the chap.
 By whiche occasion he reasoneth forth
 with plentifully of the seede, fourth of
 which the sonnes of God growe, that is
 to say, of the hearing or learning of God
 his worde, of the effecte, force, successe,
 and fruite of **G D D** his worde.
 All the whiche thinges he proposeth in-
 wrapped and couered with moste eleganc
 parables. Hee addeth also the disea-
 ses, faultes, and perils, whereunto
 to God his seede is subiect, setting forth
 euerye where in the meane season the

The Summe of the Gospell

a Remembrance of that which was spokē before.
 a The matter contained in the 5, 6 & 7 chapters.
 * The 5 chap. From the first vers. unto the end of the chap.
 * The 6 chap. From the first verse unto the 4.
 d In the 4, 5, & 6 verses.
 * In the 7 verse
 f From the 8 verse unto the 12.
 g In the 12 & 13 verses.
 h From the 14 verse unto the 30.

vertue of Christ. In the chapters before going many things haue been disputed touching the worde of God. a But the onely and most certaine purpose of the 5, 6, and 7 chapters is Iesus the Saviour of the worlde, and faith in him. * b Therefore that the name of Christ the Saviour might bee more famous, & that the faith in him might be more commended to all Saintes, Marke placeth in the 5. chapter three notable histories, whereby he setteth forth evidently the power and vertue of Christ, and teacheth faith in Christ. * c Then doth he returne againe to the word of God, & to the preaching of y^e word. For he bringeth in the Lorde preaching in his owne coutrie, d who also sharply accused the vnthankfulnesse of his owne people. e Whereunto he ioyneth in goodly order the sending forth of the disciples to the office of preaching, f and setteth forth the precepts, wherewith he instructed them being ready to depart. g And then doth he also touche the obedience and diligence of the disciples. h Forthwith he setteth forth the worthie historie of Saint Iohn y^e Baptist, wherein is proposed a notable example

by Saint Marke,

ple of a good and faithfull Preacher, and
also declareth what his end was. Againe
to the comfort of his ministers, and for the
instruction of all the faithfull, the Lorde
fedde much people in the wilderness, &
and deliuered his disciples beyng in peril
vpon the sea. / For so both the Lorde wit-
nesse, that he is the foode of the faithfull,
that he is the chiefe shepheard, that hee ge-
ueth shepheardes, that he deliuereth those,
which call vpon him, from all daungers,
and that he bringeth them into a quiet ha-
uen. And this much touching the doctrine
of the truerh: * heereunto Marke top-
neth a treatise of mens traditions. The
Lorde teacheth to be ware of them and to
auoyde them. * Notwithstanding leauing
forth with the teachers of mens traditions,
he turneth to the people, and expoundeth
to them, which is the true purenesse of the
minde, which is the end of the doctrine of
Godlinesse, even that the minde of man
may bee purged. * Lastly by the example
of the woman of Sirophenissa true faith
in Christ is taught, p as also by healing
the deafeammerer, is taught how great
the goodnesse and vertue of the Lorde

From the 30
ver. unto the 45.

From the 45.
verse unto the
end of the chap.
/ that may be
learned by the
doings of Christ
spoken of in this
chap. before go-
ing.

* The 7 chap.

From the 1
verse unto p 14.

From the 14
ver. unto p 24.

From the 24
verse unto the
31.

From the 31
ver. unto the end
of the chapter.

The Summe of the Gospell

- * The 8. chap. is. * 9 Because faith is the chiefest vertue of Christians, Marke adioyneth certayne thinges, whereby hee teacheth a gayne and confirmeth the faith of the godly by the woordes and deedes of the godly, healing affection, which greatly disturbeth faith, and deeply ingraffeth the care of thinges present, yea mistrust it selfe.
- 9 From the 1. ver. unto the 11. 13. ver.
- * In the 11. 13. ver.
- 10 Hereunto he ioyneth an example of y^e unbelieve of y^e Pharisees, shewing y^e unbelieve is a most heinous offence & wickednes.
- 11 From the 12. ver. unto 22.
- 12 From the 22. ver. unto the 27
- 13 He commandeth his disciples to beware of the leaven of the Pharisees. Afterwarde hee openeth the eyes of a blind man, that it may appeare even thereby, who openeth the eyes of the minde of the godly.
- 14 From the 27 ver. unto the 31
- 15 In the 31, 32 and 33. ver.
- 16 After this there is added an example of the true confession of the Christian faith. Where the Lord discusseth many thinges touching y^e misteries of faith, how saluacion is procured for vs by his onely death: y^e he reasoneth also of the denying of one his selfe, or of the mortification of the flesh.
- 17 From the 33 ver. unto the end of the chapter.
- * The 9. chap. transfiguration of the Lorde, that hereby all they, which contemne this present life, may haue a taste of the life to come.
- 18 From the 1. ver. unto y^e 14.
- 19 From the 14.

After

by Saint Marke.

Afterwarde it is shewed by a notable
 dedde, that Iesus is the Messias the
 Saviour of the worlde, whiche came to
 deliuer forth of the power of y^e Deuill
 y^e faithfull beleeuers, which watch diligēt-
 ly with prayers and fastinges against his
 lying in wayte. b And now doth he also cō-
 mend to his disciples, modestie & humility
 of mind, c admonishing the meane while,
 that wee condemne no man, or vtterly re-
 cast of any : d where hee disputeth also of
 offence, and of y^e necessitie and vse of corre-
 ction . e Now doth Saint Marke describe
 in certayne chapters, certaine chosen and
 woorthie speeches of the Lorde, vttered
 touching harde and very necessary points
 for the framing of holy life aright, that
 therby y^e godly may learne, how to behaue
 theselues godly in this worlde. * f And first *
 he disputeth of mariage, which, being defi-
 led with y^e traditiōs of y^e pharisees, he pur-
 geth, restoring it to y^e naturall perfection
 thereof. g The, because childre are y^e fruite
 of mariage, in y^e second place he intreateth
 of them, shewing what we shoulde thinke of
 the, as touching their saluation, teaching
 y^e they must be brought to God. h In the
 thirde place is sette forth the famous

ver. unto the 30

b From the 30
ver. unto the 38

c From the 38.
ver. unto the 42

d From the 42
verse unto the
end of the chap.

e The argumēt
of the 10. & 11.
chap.

f The 10 cha.
f From the 1
ver. unto the 13

g From the 13
ver. unto the 17

h From the 17
ver. unto the 23

The Summe of the Gospell

talke of the Lord with a verie rich young
 man: whereby sundrye thinges are lear-
 ned: namely that God is the chiefe good:
 which is the way to heauen: how great y
 misery and folly of man is. For hee tea-
 cheth howe hardely riche men enter into
 the kingdome of God. After this he in-
 treateth of the rewarde of vertues, and of
 their modestie, which receiue the rewards.
 Forthwith hee putteth his disciples in
 remembrance of the mysterie of his passio.
 In the 32, 33 and 34. verses. In y same place it appeareth manifest-
 ly in the request of Iames and Iohn, how
 hauie the fleshe is. For these two re-
 quest, that primacie may be graunted the
 of the Lorde in the kingdome of Christ:
 whom notwithstanding he so brideleth,
 that he weederth out of the rest also ambi-
 tion and enuie, and soweth in them mode-
 stie and humilitie. As also in the history
 of Bartimeus he beateth into them faith.
 After these things he entering into the
 cite of Hierusalem with royall pompe,
 sheweth that hee is the true and expected
 Messias, the king and priest of God his
 people. Therefore in discharge of his
 office he chewe the byers and sellers out
 of

by Saint Marke.

of the temple. *f* Forthwith hee curseth
the figge tree, wherein he shadoweth forth
the sorrowfull destinies of Ierusalem; &
teacheth faith agayne. *v* The Pharisees
and the chiefe of the Jewes oppose them-
selues against him, and aske him by what
authoritie he doth that, which hee doeth:
x Whom he beareth downe most mighte-
ly with a contrary question. *** Lastly he
foresheweth them the iudgement of God,
namely their destruction and casting of,
which they shoulde suffer for their owne
fault, & not because God is hard to please.
x Moreover the Lorde and weareth with
marueilous maiestie vnto certaine questi-
ons very profitable and necessarie. *a* For
first he reasoneth of the magistrate, com-
maunding to pay vnto him, that whiche
we owe him. *b* Then refuting the Sad-
duces, beyng the patriarches of the Valé-
rinians, and of the Marcionites, he appo-
ueth the resurrection of the dead, and the
life of the worlde to come. *c* Afterwards
he disputeth plainly of the ende and ar-
gument of al the Scripture of God his
lawe. *d* Moreover he propoeth a questi-
on even vnto his aduersaries, whereby he
proo-

In the 13. and
14. verses.

From the 25
verse vnto the

27. In the 27. &
28. verses.

* From the 29.
verse vnto the
end of the chap.

* The 12. cha.

From the 1.
verse vnto the
13.

From the 13.
vers. vnto the 35.

From the 13.
vers. vnto the 18.

From the 18.
vers. vnto the 28.

From the 28.
vers. vnto the 35.

From the 35.
vers. vnto the 38.

The Summe of the Gospell

prooueth evidently, that hee is the true
 Messias, beeing of a double nature,
 namely true **G D D** and man. **e**
 But because his aduersaries, I meane
 the priestes and scribes, woulde bee mo-
 ued with no plainenesse and manifestnesse
 of trueth, but went on continually like
 themselves, both to seduce the common
 people with their corrupt traditions, and
 to pill them with their vnsatiabie desire of
 hauing, the Lorde admonisheth the com-
 mon people, and commaundeth them to
 beware of their doctrine. Besides all
 this he layeth manie and greate offences
 to their charges, and among the rest
 couetousnesse and sacrileges. **f** And yet
 least any shoulde thinke, that riches are
 bestowed in bayne for the inayntenance
 of the affaires of the Church, hee doth
 much commende the gifte of a certayne
 widowe cast into the tresurie. **g**
 Last of all, hee foresheweth and payn-
 teth forth the destruction and ruine of
 the most gorgeous temple of Ierusalem,
 of the most auncient citie, and of all
 the worlde. **h** Hee addeth also **p** signes
 and calamities, which shoulde goe before
 the comynge of the sonne of man.

by Saint Marke.

to foreshewe such evils as can not bee expressed. And because the Lord desireth to save mankinde and not to destroy vs, hee exhorteth all men to prayers and watchfulnesse. & Nowe Marke cometh to the absolute perfection of our saluation, namely to the description of the wholesome sacrifice, and of our redemption through Christ his death. Wherein first hee reciteth the causes of his death, so farre forth as apperteyneth to the aduersaries of Christ, I meane the priestes and Iudas the traitour, whiche beeyng blinded with covetousnesse and envie solde the Lord for a most vile price. Then hee speaketh of that last supper, wherein the Lord sharply accuseth the wickednesse of Iudas speaking of it at large, and instituteth the sacrament and memoriall of our redemption. After that hee goeth forth into the mount of olives, hee reasoneth in the waye of that greivous offence, wherein the disciples shoulde fall, chiefly Peter. Hee prayeth to his father humbly in the mount, and awaketh his disciples

From the 33
ver. unto the end
of the chapter

whereof
Marke speaketh
in the 14.
and 15. chap.

*The 14. ch.
From the 1.
verse unto the
12.

From the 13
ver. unto the 26

In the 26. ver

From the 27.
ver. unto 32.

From the 33
ver. unto the 42

The Summe of the Gospell

¶ From the 43. disciples sleeping. ¶ The meane while
 ver. unto the 47 Iudas commeth hastely with a bande of
 murderers, and betrayeth the Lorde with
 a kisse, who forthwith is taken by the
 wicked mynisters. ¶ In that hurlye
 hurly Peter draweth his sworde, and figh-
 teth in vayne. ¶ But the Lorde rebu-
 neth grauelye the vniust force of his e-
 nimies. ¶ Notwithstanding Christe is
 brought bounden to the high priest. The
 chiefe Bishoppe calleth forthwith a
 counsell of elders and priestes against
 the Lorde. ¶ Therein false witnessses
 are sought forth to destroy Christ, but in
 vayne. ¶ The high Priest rising vp,
 desireth to picke a cause of death by a
 question from Christ, and asketh, whether
 he be the sonne of God the true Messias?
 And when as the Lord had graunted it
 and confirmed it, iudgement of death
 was given out against him by all the
 counsell. ¶ The meane while Peter
 denieth the Lorde in the high priest his
 pallace. ¶ And when the dawnyng
 was come, Iesus is leade to Pilate the
 depuie. ¶ But he trieth and practiseth
 many wayes, if hee might deliuer him,
 whom

by Saint Marke, 1817

whom hee knewe to bee innocent. **b** From the 2.
But being overcome with the wicked ver. into the 22.
cries of the people, he deliuered Iesus be-
ing scourged to the souldiers to bee cru-
cified. **c** Wee is therefore lead away. **c** From the 23.

rified. c Hee is therefore lead away : From the 22.
 into the place of Caluarie, that is to ver. unto the 27
 laye of a skull, d where hee is crucifi-
 ed in the midst betweene two theeues, d In the 27.
 28. verses.

and hauing suffered both diuers tor-
mentes and tauntes, f at the last hee gi-
ueth vppe the Ghoste. g ffoorthwith

strange signes are shewed, where with
the Centurion beyng moued, pronoun-
ceth Christ to be the sonne of G D D. *h b*

And in the evening of the same day he is
buried most decencly by Ioseph an honou-
rable and a godlye man. * But the

thirde day hee riseth againe from the dead, hauing vanquished death, the which thing is expounded moſte euidently by the an-
 *The 16. ch2.
 Fro the 1. ver
 unto the 9.

gell to the women comming to the sepulchre. & Afterwards Marke, beeryng & Fro the 9. bee about to finishe briefly his historie begun vnto the 1. c.

of Christ, collecteth and knitteth together
certayne sure argumentes, or euident tes-
timonies, whereby hee may moue that

the Lorde is risen in deede from the dead.

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The Summe of the Gospell

From the 15 / Last of all, hee setteth forth the 3. chie-
ber. unto the 19 fest poyntes of our religion, that is to say
the last deede of the Lorde, wherein hee
ordayned the Ecclesiasticall order. m

In the 19. Then hee sheweth the Ascension of the
Lorde into heauen. n After this hee de-

In the 20. ber clareth the most exacte faithfulnessse of the
Apostles of the Lorde, and the happie
successe thereof. For they did all things
so as the Lorde had commaunded; and
the Lorde wroughte with them, so þ forth-
with the most holy Church rose vp in the
worlde.

**Heere endeth the Summe of the Go-
spell by Saint Marke.**

The

The summe of the Gospell by Saint Luke.



In the preface placed
before this Euangeli-
call worke, Luke shew-
eth the causes, whiche
moued him to write,
and also proposeth the
summe of his whole

The 1. chap.
From the 1.
ver. vnto the 5.

purpose. **b** Then hee beginneth to penne
the historie, beginning it with the birth
of the forerunner of the Messias. There-
fore hee describeth diligently the parentes
of Iohn Baptist, & chiefly howe both
the conception and the office of the Sonne
were shewed to his father by Gabriel. **d**
whiche thinges when as his father belee-
ued not, it came to passe, that hee was
made dumbe, for the punishment of his un-
beleefe, & **p** his mother notwithstanding,
God performing **p** which he had promised,
did conceaue. **f** Now after the description
of the conceitiō of **p** forerunner, he cometh
downe to describe the incarnation of the

b In the 5, 6,
and 7. verses.

d From the 8.
ver. vnto the 18
d Fro the 18.
ver. vnto the 23

p In the 23, 24
& 25. verses.
f In the 26.
verse.

veris

The Summe of the Gospell

very Messias also . Therefore after
 the noting of the time , g hee sheweth
 the kindred and condition of his mother,
 namelie that shee was a pure virgin of
 the stocke of David : h vnto whom the
 very same Gabriel beyng the messenger
 of the eternall G D D came downe from
 heauen, i and shewed her that it so plea-
 sed the eternall Godhead , that shee
 shoulde bee made y mother of the Mes-
 sias : k and hee declareth heere with
 all , who , and howe greate this childe
 shoulde be . l And whereas the Vir-
 gine did not yet fully vnderstand so harde
 a matter, m the whole reason and maner
 of the incarnation is expounded vnto her
 by the Angell, that shee shoulde conceiue
 by the holy Ghost , and bring forth the
 very sonne of G D D . n And shee is
 confirmed by the example of Elizabeth.
 o The which woordes when as shee be-
 leeueth, wee conceiue. p And forth-
 with shee goeth with all speede to Eli-
 zabeth, & they two haue diuine talke the
 one with the other. q In this communica-
 tion the incarnation of the sonne of God
 is reuealed, & y truth of God, his mercie
 and

and his power are praysed, chiefly in the
 virgin Maries song of prayse and thank-
 giving. 7 Moreover Elizabeth bringeth
 forth a sonne, / who is named Iohn. 7 Un-
 to his father, hitherto dumbe for his unbel-
 leefe, is now restored the vse of his
 tongue, which hee vseth forthwith in set-
 ting forth the prayses of God. 7 For hee
 also singeth a song of praises, wherein he
 prayseth the truth of God in his promises,
 his goodnes & iustice in his deedes. x The
 he prophesieth certayne thinges of the of-
 fice of his sonne, y and of the benefites to
 be bestowed vpon þ world through Christ.
 * 2 Which things being finished, Luke
 breaketh of the historie concerning Iohn, & The argumēt
 & maketh hast to describe the natiuitie of
 Christ. a Therefore he sheweth the time,
 b and describeth the place of the natiuitie
 of the Lord, c and the maner thereof. d And
 the angell appeareth againe, & publisheth
 the birth of the Messias to the shepherds,
 and expoundeth vnto them the fruite of
 his natiuitie. e In the which place all the
 heauenty host flocketh together with mer-
 ueylous thankesfull reioycing, singing a
 hymn of praise to their newe borne King.

From the 37.
 ver. vnto þ 59.
 / From the 59.
 ver. vnto the 64.
 From the 64.
 ver. vnto the 67
 7 From the 67.
 ver. vnto the 76
 * In the 76. &
 77. verses.
 From the 78.
 ver. vnto the end
 of the chapter.
 * The 2. chap.
 of the chapter.
 * In the 1. 2. &
 3. verses.
 In the 4. & 5.
 verses. * In
 the 6. & 7. verses
 d From the 8.
 ver. vnto 13.
 * In the 13. &
 14. verses.

The Summe of the Gospell

f In the 15.
verse.

g In the 16. ver
h Fro the 17.
verse vnto the
21.

i In the 21. ver

k In the 22. 23
and 24. verses.

l From the 25.
ver. vnto the 34

m In the 34.
35 verses.

n From the 36
ver. vnto the 40

o From the 40.
ver. vnto the 51

p From the 51.
ver. vnto the 52

q From the 52.
ver. vnto the 53

f And the shepherdes seeke the childe,
which was borne, with great diligence, as
they were commaunded, **g** they finde him,
h they wonder, and publish to all men the
greate workes of God. **i** Nowe the childe
is circumcised the eight day, and is named
IESVS. **k** Then he is presented also vn-
to the Lord in the temple of Hierusalem af-
ter the maner of the first begotten sonnes.
l Whereby God his ordinance Simeon
the iust cometh in, which receiueth the
little childe into his armes, reioyseth, & in
reioysing sheweth howe great things the
Father hath giuen vs in his sonne: **m** &
therewithal he prophesieth of his crosse,
& **p** many should stumble at him through
vnbeliefe. **n** And there is also Anne a wi-
dowe of most commendable life, which al-
so herselfe giueth thanks to God, and
prayseth the great benefite of the father in
the sonne giuen vnto vs. **o** Afterwards
Luke toucheth in fewe wordes the child-
hood, growth, and youth of Christe the
Lorde. For he declareth howe hee bee-
ing twelue yerres of age, beeing sought by
his parentes sorrowfully, was founde in
the Temple among the Doctors, dispu-
ting

By Saint Luke.

ting so of the chiefest pointes of religion,
that all wondered at it. ¶ Wherunto
hee addeth, that, leauing the disputation,
he was obediēt vnto his parents: leauing
it as it were to be esteemed by these most
assured tokens, of what sort al his growe-
ing and young age was. And thus hath
Luke comprehended in a merueilous brief
summe whatsoeuer seemeth to be profita-
ble and necessarie to bee known and to be
beleueed touching the Parentage of
Christ, his childhood, his growth, & youth.
¶ In the two chapters before going there
is an entrance made into the matter han-
deled in this Gospel: ¶ But now Luke
setteth forth the beginning of the Go-
spel, the wonderfull progresse and successe
thereof, & shewing at what time, & in
what place, & by whome, and howe, both
Christ himselfe and his Gospel was prea-
ched openly, namely by Iohn Baptist, &
which baptized and taught in a great as-
sembly of men. ¶ And hee giueth forth
certaine talles of the preaching of S. Iohn
what he taught al men generally, & what
certain me particularly, & so be brief what
he taught, & what things he witnessed of

In the 51.
52 verses.

¶ What went
before.

¶ What follows
eth.

¶ The 3. cha.

In the first
2 verses.

In the 2. &

3 verses.

In the 2. and
3 verses.

In the 3 verse
also.

From the 4.
verse vnto the 10.

From the 10.
verse vnto the

15.

From the 15.
ver. vnto the 19

The Summe of the Gospell

very Messias also . Therefore after
 the noting of the time , g hee sheweth
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 namelie that shee was a pure virgin of
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 o The which woordes when as shee be-
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 zabeth, q they two haue diuine talke the
 one with the other. q In this communica-
 tion the incarnation of the sonne of God
 is reuealed, & p truth of God, his mercie
 and

z In the 27. ver

b In the 26. ver

i From the 28.
ver. vnto the 32

k In the 32. and
33. verses.

l In the 34. ver

m In p 35. ver.

n In the 36 and
37. verses.

o In the 38.
verse.

p From the 39
ver. vnto the 46

q From the 46.
ver. vnto the 57

and his power are praysed, chiefly in the
 birgin Maries song of prayse and thank-
 giuing. ⁊ Moreover Elizabeth bringeth
 forth a sonne, ⁊ who is named Iohn. ⁊ Un-
 to his father, hitherto dumbe for his unbe-
 leefe, is now restored the vse of his
 tongue, which hee vseth forthwith in set-
 ting forth the prayses of God. ⁊ For hee
 also singeth a song of praises, wherein he
 prayseth the truth of God in his promises,
 his goodnes ⁊ iustice in his deedes. ⁊ The
 he prophesieth certaine thinges of the of-
 fice of his sonne, ⁊ and of the benefices to
 be bestowed upon þ world through Christ.
 ⁊ That things being finished, Luke
 breaketh of the historie concerning Iohn, ⁊
 maketh hast to describe the natiuitie of
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 ⁊ and describeth the place of the natiuitie
 of the Lord, ⁊ and the maner thereof. ⁊ And
 the angell appeareth againe, ⁊ publisheth
 the birth of the Messias to the shepherds,
 and expoundeth vnto them the fruite of
 his natiuitie. ⁊ In the which place all the
 heauenty host flocketh together with mer-
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 birth song to their newe borne King.

From the 37.

ver. vnto þ 59.

⁊ From the 59.

ver. vnto the 64.

From the 64.

ver. vnto the 67.

⁊ From the 67.

ver. vnto the 76.

⁊ In the 76. ⁊

77. verses.

From the 78.

ver. vnto the end

of the chapter.

⁊ The 2. chap.

⁊ The argumēt

of the chapter.

⁊ In the 1. 2. ⁊

3. verses.

In the 4. ⁊ 5.

verses. ⁊ In

the 6. ⁊ 7. verses

⁊ From the 8.

ver. vnto 13.

⁊ In the 13. ⁊

14. verses.

The Summe of the Gospel

of the 15.
perce.

2 In the 16. ver

6 Fro the 17.
verse vnto the
21.

• In the 21.ber

✠ In the 22.23
and 24. verses.

From the 25
Dec. unto the 34

in In 34, 35 series.

From the 36
ver. onto the 40

From the 40
met. into the 51

31.98 2 201 11

Frontispiece

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2

① 101 0718-2

f. And the shepherdes seeke the childe,
which was borne, with great diligence, as
they were commaunded, & they finde him,
h they wonder, and publish to all men the
greate workes of God. : Nowe the childe
is circumcised the right day, and is named
I E S V S. k Then he is presented also vn-
to the Lord in the temple of *Hierusalem* af-
ter the maner of the first begotten sonnes.
l Whereby God his ordinance Simeon
the iust commeth in, which receiueth the
little childe into his armes, reioyseth, & in
reioysing sheweth howe great things the
Father hath giuen vs in his sonne : m &
therewithal he prophesieth of his crosse,
& p many should stumble at him through
vnbeliefe. n And there is also Anne a wi-
dome of most commendable life, which al-
so herselfe giueth thanks to God, and
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ting

By Saint Luke.

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hee addeth, that, leauing the diſputation,
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aſſured tokens, of what ſort al his growe-
ing and young age was. And thus hath
Luke comprehended in a merueilous brieſ
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ble and neceſſarie to bee knowne and to be
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ſetteth forth the beginning of the Go-
ſpel, the wonderfull progreſſe and ſucceſſe
thereof, ¶ ſhewing at what time, & in
what place, & by whoine, and howe, both
Chriſt himſelfe and his Goſpel was prea-
ched openly, namely by Iohn Baptiſt, &
which baptized and taught in a great aſ-
ſembly of men. ¶ And hee giueth forth
certaine taſtes of the preaching of S. Iohn
what he taught al men generally, & what
certain me particularly, & to be brieſ what
he taught, & what things he witneſſed of

In the 51, &
52 verſes.

¶ What went
before.

¶ What follows
eth.

¶ The 3. cha.

In the ſiſt &
2 verſes.

In the 2. &

3 verſes.

In the 2. and

3 verſes.

In the 3 verſe

alſo.

¶ From the 4.

verſe vnto p 10.

¶ From the 10.

verſe vnto the

15.

¶ From the 15.

ver. vnto the 19

The Summe of the Gospell

**In the 19^e
20 verses**

**Wherof he
speaketh next.**

**In the 21.
and 22. verses.**

**From the 23.
ver. unto the end
of the chapter.**

*** The 4. cha.**

**f From the first
ver. unto the 14**

**In the 14.
¶ 15. verses.**

b Lastly, he noteth, that for the preaching of the truth, he was cast into prison by king Herod. **c** Which thinges being in deede briefly knit together, (& yet in such sort as might be sufficient for the godly Reader) hee passeth over to the description of the assayes of the Saviour himselfe our Lorde Jesus Christe, whose forerunner Iohn was: **d** and forthwith in the beginning hee teacheth, who hee was, and howe great thinges wee have from him, he was anointed and authorized by the father, the King and Priest of the people of god, namely in that he was anointed with the holy Ghoste, that hee is the sonne of God and of man, **e** for the which cause hee draweth forth along his genealogie or pedegree even unto Adam. *** f** Hereover our Lorde being authorized in his function, and kingdome, and Priesthood, according to his office beginneth nowe to work our saluation, and first setting vpon Satan, hee overcometh him in an harde conflict, & at the last putteth him to flight. **g** And being a conquerour hee cometh forth and publisheth the Gospell of the kingdome and of deliuerance throughout all

by Saint Luke.

all Galilee. **b** Hee hath left described an
 excellent tast of his preaching, namely his
 sermō made in y^e city Nazareth. But whē
 as his wholesome doctrine was not so re-
 ceived of the Citizens of Nazareth, as had
 becomed them, leauing them, & hee went
 to the famous citie Capernaum, where
 hee teacheth againe. / And he ioyneth cer-
 taine wonderfull deedes to his doctrine,
 whereby he approued y^e which hee taught,
 namely y^e he is the Saviour of the world.
m Therefore hee deliuereth a man posses-
 sed with a Diuell by casting out the deuill:
n hee restorēth to health Peter his wiues
 mother, which was sick of a feuer: o and to
 he brieve he cureth all kinde of diseases: p
 But the meane while he preacheth the go-
 spel diligently: * 7 the which because his
 will is, y^e it should be preached cōtinually
 in the Church, he chooseth to himself cer-
 taine witnesses, whō he draweth vnto him
 by working of a myracle. Hee declareth
 againe by his workes y^e he is the Saviour
 of the worlde. For he cleanseth a Leper: f
 He healeth a man sick of a palse, in whom
 also he declareth y^e he forgiveth sinnes to
 mē. And therefore he calleth & iustificeth a

b From the 16

ver. vnto the

22.

i Fro the 22.

ver. vnto the 31

k In the 31. &

32 verses.

i The vse of my-

rales.

m From the 33

ver. vnto the 38

n In the 38. &

39. verses.

o In the 40. &

41. verses.

p In the 42.

43. & 44. ver.

***** The 5. cha.

q From the first

ver. vnto the 12

r From the 12

ver. vnto the 17

f From the 17.

verse vnto the

27.

***** From the 27

ver. vnto the 33

The Summe of the Gospell

In the 33. 34

& 35. verses.

From the 36.
verse unto the
end of the chap.

*The 6 chap.

From the first
ver. unto the

12.

Why the A-
postles were
called.

From the 12
ver. unto 17.

In the 17. 18

& 19. verses.

From the 20

verse unto the

24.

notable Publicane, Levi, and defendeth him iustified, and himselfe also from the malicious detractions of his enemies. v. Where hee toyneeth aptly certaine disputations of fasting and prayers, & of fit and unfit hearers of the Gospell, * & of the Sabbath and of holy dayes, whereby hee reproveth errors and abuses, and restoring the true doctrine, maintaineth the same. y. Whereto our Lorde & Redeemer Christe was made knowne unto his Disciples, called for this purpose peculiarie, that they might be instructed and made the masters and teachers of all the nations in the earth, & unto them hee adioyneth now certaine other also, all the which he consecrating commaundeth to be. Apostles, that is to say Legates or Ambassadors, whome at the last hee might sende into the worlde. & But before he sendeth them forth, he instructeth them more fully and more familiarly. For hee declarcth againe to them, who he is, what he is able to doe, marking forth moreouer what kinde of doctrine they shoulde followe. For in his deedes hee sheweth diuine vertue: & and in his woordes hee teacheth which is the true

by Saint Luke.

true doctrine, which is the true felicitie,
e which is infelicitie, d which are the du- In the 24. 25
ties of godlinesse of the faithfull, and that e 26. verses.
the Lorde doth exact most perfect iustice d From the 27.
of his seruantes. For Luke setteth 39. verse unto the
downe the whole Sermon of the Lorde
made in the great assembly of men, and in
the middest of his Disciples. e In the e From the 39.
which Sermon among other things, the ver. unto p 46.
Lorde warneth vs diligently, that we be-
ware of false teachers, of whom hee reaso-
neth not vndiligently, f adding in the f From the 46.
end of the Sermon, that it is not enough ver. unto the
to heare the worde of God, except wee doe end of the chap.
expresse in godly deedes, that which wee
haue learned in the woorde. * g Un- * The 7. chap.
to this Sermon of the Lorde Luke ioy- g The vse of
neth againe deedes, whereby the Lorde myracles.
sheweth his sauing vertue. h For b From the 1.
hee restoreth the Centurion his Ser- ver. unto the 11
uant. i Then hee rayseth vp from i From the 11.
the dead the sonne of a certaine widowe ver. unto the 18
of Nain, shewing thereby that hee is the
Lord of life & death. k And the Disciples
of Iohn are there, & propose a question to k In the 18. 19
the Lorde: l by occasion whereof hee and 20. verses.
declareth l In the 21. 22
23. verses.

The Summe of the Gospell

- From the 24 ver. unto the 29** declareth him selfe to bee that looked for Messias. And then he extolleth Iohn with most ample prayes, that hee might moue the more to beleue his witnes, which constantly witnessed that Iesus was Christe.
- From the 29 verse unto the 36** Lastly hee most sharply reprocoueth the want of belife of the Pharisees, whereby he sheweth, that it came to passe, & they perished through their owne vice and fault.
- From the 36 verse unto the ende of the chapter.** Forthwith he addeth an example, whereby it may euidently appeare, how the Pharisees trusting too much in the selues refuse Christ, & howe sinners beleeuing receiue him, & there is brought in a sinfull woman, vnto who her sinnes be freely forgiven, the Pharisees speaking much against it.
- The 8. chap. From the 1. ver. unto the 22.** These thinges being in this maner sette forth, Luke bringeth in againe the Lorde teaching, and the people flocking to him in very great companies, whereby they giue him occasiō to teach by a similitude, what the nature of the word of God is, what diuersitie there is of hearers, and that hee doth not approue all hearers, but the only which bring forth fruite.
- From the 22 verse unto the 26** After these thinges is placed the description of a tempest, and howe a calme was restored by

by Saint Luke. c.

by the Lorde to the disciples, which were
merueilously troubled, who here also, as
well as other where often, doeth declare,
that he hath power ouer tempests, ⁊ and
that he is the conquerour of Satan. For
with no weapons, but with his word only
he casteth out and putteth to flight all the
legion of Devils. Moreover hee hea-
leth a certaine woman beeing troubled
with an issue of blood, whiche coulde not
bee cured, ⁊ and rayseth from the dead
Lairus his daughter. In all these things
hee instructeth in true faith and godlines
the mindes of the faithfull, and chiefly of
his disciples, ⁊ whom, being now a
good while instructed, hee sendeth forth at
the last to the office of preaching, ⁊ gi-
uing them certaine peculier preceptes,
whiche prescribed vnto them howe they
shoulde behaue them selues. ⁊ And the
Lorde very frendly receiueth them retur-
ning and hauing dispatched their businesse
happely, ⁊ instructing them now more
fully, that he might prepare the for grea-
ter matters, and confirme them in the
trueth. ⁊ Hee maketh the people a feast.
⁊ Hee alseth, whome the people say that

From the 26.
ver. vnto p 41.

From the 41.
ver. vnto the 49.

From the 49.
ver. vnto the end
of the chapter.

The 9. chap.
In the 1. & 2
verses.

From the 3.
ver. vnto p 10.

In the 10. ver.

In the 11. ver.

From the 12
ver. vnto p 18.

In the 18.
hee and 19. verses.

The Summe of the Gospell

**In the 20.
verse.**
d In **p** 20 ver.
also, and in the
21, and 22.
verses.

e From the 23
ver. unto the 28

f From the 28
ver. unto the 37

g From the 37
ver. unto the 44

h In the 44 &
45. verses.

i In the 46
47. & 48 ver.

k In the 49.
and 50 verses.

l That follow-
eth.

m In the 51.
52, & 53. ver.

he is, **e** and what the disciples thinke of him: **d** where the confession of a true faith is set forth. **e** In the same place he teacheth the denying of ones selfe: **f** and is transformed in the sight of the chosen disciples. **g** And he ouercometh and putteth to flight againe the Deuill rebelling and most fiercely raging. **h** Hee intreateth of his passion and death: **i** And forthwith hee teacheth most diligently his disciples humilitie & modestie, & he plucketh vp by the roote ambition and pride. **k** where he teacheth also that no man is to be contemned or reiected, whiche by any manner of meanes seteth forward the glorie of Christ. And in this wise did he instruct the, whom he purposed to make the teachers of the worlde, & in the the whole church. / Whitherto blessed Luke hath declared copiously & plainly enough, what the Lorde saide and did in Galilee, but henceforth he will shew the Lord his tourney to the fatal citie of Hierusalem, what fell out in the way, what he taught, and what wonderfull and famous thinges he did. **m** And in the beginning of the iourney the Samaritanes denie the Lorde lodging. **n** but

by Saint Luke.

but the disciples, which desired that their
uncourtesie might bee punished, are re-
prooued of the Lorde as inflamed with
preposterous zeale. Then the Lorde
repelleth a certaine other man offering
the Lorde friendship: p Forthwith cal-
ling two other, hee teacheth howe he will
be receiued, and howe he must bee folow-
ed. * 9 Moreover that the wholesome doc-
trine of the Gospell might bee made kno-
wen to the more, he chooseth to him selfe
more disciples. For vnto those twelue he
adiopneth moreouer other seuentie. These
he sent before two & two into euery place
whether he himselfe would come. r Into
them he giueth certaine preceptes, and by
that meanes hee beginneth againe to in-
treate of teachers, and of the doctrine of
the Gospell. s The disciples faithfully do
p comādements, & returning declare vn-
to the Lorde, howe happely their businesse
fell out. Here he sheweth, that the king-
dome of the deuill is destroyed by prea-
ching of the Gospell: s hee teacheth
his disciples humilitie least they shoulde
bee puffed vp with pride through the
happie handelyng of their affayres.

v and

In the 54
& 55, & 56. ver.

In the 57
& 58 verses.

From the 59
verse vnto the
end of the chap-
ter.

* The 10.
chapter.

9 Inter-
ver.

From the 1
ver. vnto the 17

In the 17 ver

In the 18, 19
and 20 ver.

The Summe of the Gospell

- v** In the 21. ver. **v** and forthwith hee sheweth who are ca-
u In the 22. ver. pable of the worde of the Gospell, **x** and
y In the 23. & 24. verses. why all thinges are giuen vnto Christ on-
z In the 25. ver. ly by the preaching of the Gospell, **y** also
howe great their happinesse is, which be-
a In the 26. leue the Gospell of Christe. **z** And bee-
b In the 27. ing aptly asked by a certaine lawyer, what
c In the 28. he shoulde do, that he might obtayne euer-
lasting life, **a** he teacheth plainely, which
d From the 29. is the sincere doctrine, **b** which is the
ver. vnto p 38. onely and certayne ende of the scripture,
e In the 38. **c** which is the true preaching of the truth,
40. & 41. ver. whiche the teacher of the Gospell shoulde
f In the 39. & 42. verses. deliuer to the Church, **d** where hee doth
*** The 11. cha.** chiefly teach vs the loue of our neighbour
g From the 1. by bringing in a parable of a man slayne
ver. vnto the 14 by theeues, **e** and by commending the
27. dueties of Martha, **f** before whome the
meane season hee preferreth the faith of
h From the 14. Marie. ***g** And because prayer in the
verse vnto the Church is nexte to the preaching of the
27. worde, and as it were adioyned therevnto,
therefore doth he also intreat therof large-
ly and diligently. **h** Forthwith by cast-
ing forth and conquering the Diuell, hee
declareth, which of the pointes of the Gos-
pell is chiefe, that he came into the worlde
to do

by Saint Luke.

to overcome the Diuell, and to destroye
his workes: and that he doth and sayeth al
thinges, not furnished with arte Magike,
or forced by the power of Satan, but tho-
rowe the power of God, seeing he is the
sonne of God and the true Messias. i He
returneth againe to the commendation of
the preaching of the Gospell, k where he
doeth most grauely accuse the neglecting
and contemning of the worde of God, and
the vbeliefe of the Iewes. l Moreover
he sheweth, what the word of God is, why
it is reueled to men, howe great the wor-
thinnesse, profitableness, and necessitie there-
of is. m Duer against the which is direct-
ly placed false doctrine, and the Pharisees
and false teachers are most sharply chide
of the Lorde, * n whose doctrine at the
last he most diligently commandeth to be-
ware of. o And because that can not bee
done without the hatred of the worlde, hee
exhorteth his disciples also to boldnesse
& constantnes, not to be in feare for them-
selues, but to behaue them selues stoutly,
and to confesse the trueth freely. p The
desire of gaine, and chiefly couetousnesse,
doth hinder and trouble sincere religion,
the

In the 27

verles.

From the 29.

ver. vnto 33.

From the 33.

ver. vnto the 37

From the 37

verse vnto the

end of the chap.

The 12.

chapter.

In in the 1

2, & 3, verles.

From the 4.

ver vnto the 13

From the 13

ver. vnto 35.

The Summe of the Gospell

the Lord therefore bringing many things
 against couetousnes, teacheth euery man
 to be content with his owne estate: he
 setteth forth againe watchfulnesse and
 sobernesse of minde, necessarie for all tru-
 ly, but for the apostles chiefly, & vnto whō,
 by proposing a similitude, hee shadoweth
 forth againe their duerie, & adding againe
 what the effect of the worde of God is, &
 admonishing vs, that we doe not con-
 temne the signes of our saluation, but
 that wee receiue it with most reuerend minde.
 In the chapters before going the Lord
 increased of many things, by the report
 of Luke the historian, touching the Gospell
 and the preachers of the Gospell. Nowe
 the Gospell standeth of Repentaunce and
 Forgiuenesse of sinnes, as of the partes
 thereof. And therefore here followeth a
 most wholesome doctrine of Repentance
 & forgiuenes of sinnes. He exhorteth vs
 to repentance by examples, & and by a cer-
 taine similitude of a figge tree, teaching
 what lighteth vpon the impenitent, & what
 be the fruits of true repentance, & what
 the corrupt fruits of false repentance: He
 sheweth moreover from whence the power
 to

22

From the 35
ver. vnto the 41

From the 41
ver. vnto the 49

From the 49
verse vnto the
54.

From the 54
ver. vnto the end
of the chapter.

What went
before.

What followeth.

The 13. cha.

From the 1.
ver. vnto the 6.

From the 6.
ver. vnto the 10

From the 10
ver. vnto the 14.

From the 14
ver. vnto the 18

From the 18
ver vnto the 23

to bring forth the fruites of repentance & to doe good works is. **d** Forthwith he exhorteth vs all, that we would indewour to enter through the straight and harde way, which leadeth vnto life. For he disputeth againe of that most famous two wayes, bringing in somewhat touching the punishment of the impenitent, and concerning the equitie of the iudgements of God, which destroy eth the incurable, who no faithfull dealing and diligence coulde heale. * Then hee taketh from the louers of godlinesse errors & certaine no light faulces, and teacheth them the dueties of godlinesse. For he remoueth againe the error of the Sabboths religious obseruation. **f** He presseth downe the pride & loftines of **p** Pharisees, & graffeth in modest humilitie: **g** & teacheth vs also bountifullnes. **h** Wherevnto taking occasion by **p** ourrie of a certaine gest, which pronounced him blessed, **p** may eate breade in the kingdom of God, he exhorteth al men to faith, least they make them selues unworthy the kingdom of god through vnbeliefe: where **p** Lord setteth forth also the counsel of God touching **p** saving of **p** world, **p** to be saued is despised of certaine through the desire

d From the 23
verse vnto the
end of the chap.

* The 14. cha.

e From the 1
ver. vnto the 7.

f From the 17.
ver. vnto the 22.

g In the 12, 13
and 14 ver.

h From the 15
verse vnto the
24.

The Summe of the Gospell

v In the 21. ver. v and forthwith hee sheweth who are ca-
 * In the 22. ver. pable of the worde of the Gospell, x and
 why all thinges are giuen vnto Christ on-
 y In the 23. & ly by the preaching of the Gospell, y also
 24. verses. howe great their happinesse is, which be-
 * In the 25. ver. leue the Gospell of Christe. z And bee-
 ing aptly asked by a certaine lawyer, what
 he shoulde do, that he might obtayne euer-
 a In the 26. lasting life, a he teacheth plainly, which
 verse. is the sincere doctrine, b which is the
 b In the 27 onely and certayne ende of the scripture,
 verse. c which is the true preaching of the truth,
 c In the 28. whiche the teacher of the Gospell shoulde
 verse. deliuer to the Church, d where hee doth
 d From the 29. chiefly teach vs the loue of our neighbour
 ver. vnto f 38. by bringing in a parable of a man slayne
 by theeves, e and by commending the
 e In the 38. dueties of Martha, f before whome the
 40. & 41. ver. meane season hee preferreth the faith of
 f In the 39, & Marie. *g And because prayer in the
 42. verses. Church is nexte to the preaching of the
 * The 11. cha. worde, and as it were adioyned therevnto,
 g From the 1. therefore doth he also intreat therof large-
 ver. vnto the 14 ly and diligently. h Forthwith by cast-
 ing forth and conquering the Diuell, hee
 declareth, which of the pointes of the Gos-
 pell is chiefe, that he came into the worlde
 to do

b From the 14
 verse vnto the
 27.

by Saint Luke,

so overcome the Diuell, and so destroye
his workes: and that he doth and sayeth al
thinges, not furnished with arte Magike,
or forced by the power of Satan, but tho-
rowe the power of God, seeing he is the
sonne of God and the true Messias. i He
returneth againe to the commendation of
the preaching of the Gospell, k where he
doeth most grauely accuse the neglecting
and contemning of the worde of God, and
the vbeliefe of the Iewes. l Moreover
he sheweth, what the word of God is, why
it is reueled to men, howe great the wor-
thinesse, profitableness, and necessitie there-
of is. m Duer against the which is direct-
ly placed false doctrine, and the Pharisees
and false teachers are most sharply chidde
of the Lorde, * whose doctrine at the
last he most diligently commandeth to be-
ware of. o And because that can not bee
done without the hatred of the worlde, hee
exhorteth his disciples also to boldnesse
& constantnes, not to be in feare for them-
selues, but to behaue them selues stoutly,
and to confesse the trueth freely. p The
desire of gaine, and chiefly couetousnesse,
doth hinder and trouble sincere religion,
the

In the 27
28 verses.

From the 29.
ver. vnto the 33.

From the 33
ver. vnto the 37

From the 37
verse vnto the
end of the chap.

The 12.
chapter.

In the 1.
2, & 3, verses.

From the 4.
ver vnto the 13

From the 13
ver. vnto the 35.

The Summe of the Gospell

the Lord therefore bringing many things
 against couetousnes, teacheth euery man
 to be content with his owne estate: he
 setteth forth againe watchfulnesse and
 sobernesse of minde, necessarie for all tru-
 ly, but for the apostles chiefly, vnto who,
 by proposing a similitude, he shadoweth
 forth againe their durtie, adding againe
 what the effect of the worde of God is, and
 admonishing vs, that we doe not con-
 temne the signes of our saluation, but
 that wee receiue it with most reuerend minde.
 In the chapters before going the Lord
 intreated of many thinges, by the report
 of Luke the historian, touching the Gospell
 and the preachers of the Gospell. Nowe
 the Gospell standeth of Repentaunce and
 Forgiuenesse of sinnes, as of the partes
 thereof. And therefore here followeth a
 most wholesome doctrine of Repentance
 & forgiuenes of sinnes. He exhorteth vs
 to repentance by examples, and by a cer-
 taine similitude of a figge tree, teaching
 what lighteth vpon the impenitent, & what
 be the fruits of true repentance, & what
 the corrupt fruits of false repentance: He
 sheweth moreover from whence the power

9 From the 35
 ver. vnto the 41

1 From the 41
 ver. vnto the 49

1 From the 49
 verse vnto the
 54.

1 From the 54
 ver. vnto the end
 of the chapter.

What went
 before.

What followeth.

* The 13. cha.

9 From the 1.
 ver. vnto the 6.

1 From the 6.
 ver. vnto the 10

1 From the 10
 ver. vnto the 14.

1 From the 14
 ver. vnto the 18

1 From the 18
 ver vnto the 23

to bring forth the fruites of repentance & to doe good works is. **d** Forthwith he exhorteth vs all, that we would indetour to enter through the straight and harde way, which leadeth vnto life. **f** or he disputeth againe of that most famous two wayes, bringing in somewhat touching the punishment of the impenitent, and concerning the equitie of the iudgements of God, which destroy eth the incurable, who no faithfull dealing and diligence coulde heale. ***** Then hee taketh from the louers of godlinesse errorrs & certaine no light faultes, and teacheth them the dueties of godlinesse. **e** For he remoueth againe the error of the Sabboths religious obseruation. **f** He presseth downe the pride & loftines of **p** Pharisees, & graffeth in modest humilitie: **g** & teacheth vs also bountifullnes. **b** Herevpo taking occasion by **p** ourrie of a certaine gest, which pronounced him blessed, **p** may eate breade in the kingdom of God, he exhorteth al men to faith, least they make them selues unworthy the kingdom of god through unbeliefe: where **p** Lord setteth forth also the counsel of God touching **p** saving of **p** world, **p** in he saith is despised of certaine through the desire

d From the 23
uerse vnto the
end of the chap.

*** The 24. cha.**

e From the 1
ver. vnto the 7.

f From the 17.
ver. vnto the 22.

g In the 12, 13
and 14 ver.

b From the 15
uerse vnto the

24.

The Summe of the Gospell

6 In the 24. ver. of thinges present, & vnto whome also he
 threatneth punishment. And these things
 hath he spoken of those whiche hinder the
 calling of God: & On the contrarie parte
 he opposeth the doctrine how we ought to
 followe the Lord calling vs, & to obey his
 calling: that is to say, of what sort the dis-
 ciples of y^e Lord oughte be, & what they
 ought to promise to themselves by y^e gospell.
 * From the 25. ver. vnto the
 ende of y^e chap. * / vnto these things he knitteth certaine
 most comely similitudes, whereby he de-
 clareth againe the reason of true repen-
 taunce, yea and the reason of the forgie-
 nesse of sinnes chiesly, namely of the grace
 and vnmearurable mercie of God, reprob-
 uing euery where the pride and hypocri-
 sie of * Iustitaries. * After these things
 he reasoneth plencifully of the duties of
 the faithfull, to witte, of charitie, and boun-
 tifulnesse towardes our neighbours, to be-
 breefe of the contempt of earthly thinges,
 against couctousnesse, in the behalfe of pi-
 tifulnesse, & of the vse and abuse of earth-
 ly thinges. And all these thinges doeth
 he shadowe forth, and as it were propose
 to be viewed with our eyes in the parables
 of the false stewarde, and of the rich gluto-
 n,

the, and of Lazarus the begger. * There
be not a few wicked men, unto whom,
whatsoever is preached concerning hea-
ven and hell, seeme fables, and they in-
fect successfully not a few with their pop-
soned and blasphemous tongues. • Our
Lorde sheweth therefore consequently
howe great their offence is before God.
p Agayne he teacheth thee to forgive tres-
passers if any bee committed against thee.
q The which thing because it can not bee
done without the help of faith, wholesome
doctrine touching faith is forthwith adop-
ned. • After the which he placeth streight
way doctrine touching the same, that wee
ascribe nothing unto our selves, but peeke
all the glorie to the Lorde, who onely put-
teth vs, and giueth vs strength to thinke
good workes, for y^e which cause we ought
to giue him great thanks. • And this
point is set forth, as it were to be beheld
with our eyes, in the historie of the tenne
leapers, which were cleansed. • Now be-
cause there is mention made very often
times of y^e kingdome of God throughout
all this historie, matter is handled more
plainly. • Then it is aduocated, what they

* The 17. cha.
• The occasion
of that which
followeth.

• In the 1. and
2. verses.

• In the 3. and
4. verses.

• In the 5. and
6. verses.

• From the 7^e
ver. unto the 12^e

• From the 12^e
verse unto the
20.

• From the 20^e
ver. unto y^e 26^e

• From the 26^e
shal ver. unto y^e 31.

The Summe of the Gospell

shall suffer, which wil not beleue that the
 From the 1. Kingdome of God is come. * Wherever
 it is shewed, what troubles and calamities
 shall come to passe in the worlde, even vnto
 the ende of the worlde. and howe
 the faithfull ought to beare them selues in
 the same. * Where he exhorteth his di-
 ciples earnestly to most feruent prayers,
 promising that God also will auenge
 his elect. And because there were many,
 which trusted in them selues, he proposeth
 the parable of the Pharisee and the Pub-
 licane, which went vp into the temple, and
 teacheth which is true righteousness, and
 howe men are justified. * Which thinge
 bringer poulded, he instructeth vs, what
 we should thinke of y^e saluation of infants:
 what good thing every one should doe,
 that hee may possesse the kingdome of
 God: And howe hardly rich men enter
 into the kingdome of God: what
 reward is prepared for them, that
 leave their worldly substance for the Lord
 his sake. * In the same place the Lord
 sheweth his disciples what he him selfe
 must suffer. * Then followeth the historie
 of the blind man, which receiued his sight,
 * b g

By Saint Luke.

* In the calling of Zacheus that famous * The 19. cha.
 publicane; and his receiuing into the fa- & from the 1.
 uour of Christ: whereby wee are taught, verse unto the
 how all men are illuminated, receiued in-
 to fauour, and iustified, and what they,
 which are iustified, shoulde worke, or howe
 they shoulde behaue them selues towards
 God, and towards their neighbours. The occasion
 Our Lorde Iesus executed the priest his following.
 office all the time of his dispensation, but
 chiefly in those last dayes, wherein he ful-
 ly finished our saluation by dying and ry-
 sing againe. Therefore the nearer hee
 commeth vnto the citie, the more plainely
 he declareth him selfe to bee the king and
 priest of God his people, and thorowely
 doth the office of the priest and king. And
 first, because there were some euil among
 his owne disciples, which supposed that
 the kingdome of Christ should be earthly,
 and that it shoulde rise vp forthwith, the
 Lorde taketh away this errour, & and from the 11.
 teacheth by a similitude what maner of verse unto the
 kingdome the kingdome of Christe 28.
 is, and when it shall come.
 / Forthwith sitting vpon an Asse, From the 28
 and yet unto the 42

The Summe of the Gospell

and being caried into the citie, hee declar-
 eth by that his glorious comming, al-
 though it were humble, that he is that ex-
 pected king of the people of God. **m** And
 yet before he entereth into the citie he be-
 mayleth with teares the destitutes and ca-
 lamities of the blinde citie, which hee fore-
 sheweth most plainely, and declareth the
 cause of the calamities. **n** And because
 it is the duetie of a king, to restore decayes,
 and to refoyme corruptions, beyng en-
 tred into the Temple, hee casteth out
 the buyers and sellers, and hee him selfe
 preacheth dayly in the Temple. ***** Be-
 ing asked of the Priestes by whome hee
 was authorisid a King and a Priest: hee
 sheweth that hee hath all his authoritie
 from God foorth of heauen. **p** Moreo-
 ver hee rebuketh most grauely the rebel-
 lions, by bringing in the parable of the
 vineparde and of the husbandemen, shew-
 ing foorth the meane while the de-
 struction, whiche hanged ouer them, for
 their rebellion. **q** To bee breefe, forso-
 much as it belongeth to the Priest his of-
 fice to teache the people of G D D, and
 to confute the gayne-sayers, Luke pla-
 ceth

m From the 41
 ver. unto the 45

n From the 45
 ver. unto the end
 of the chapter.

***** The 20 chap
 o From the 1.
 ver. unto the 9.

p From the 9.
 verse unto p 19

q Where of he
 speaketh in the
 end of the chap.

ceth after these thinges certayne disputations
 and familiar speeches of the Lorde had with his
 aduersaries. ^{From the 19. ver. unto the 27.} And first hee
 teacheth what wee owe to God, and what to the
 Magistrate. ^{From the 27. verse unto the 41.} Then he reasoneth
 of the hope of the Saintes, and what manner of
 life is in the worlde to come. ^{From the 41. ver. unto the 45.}
 Thirdly, he sheweth what onely is to be looked
 for in all the Scriptures, namely Christ true
 God and man the saviour of the world. ^{From the 45. ver. unto the end of the chapter.} Which thinges being
 finished the Lorde paynteth forth, in discharge
 of his priestly office, counterfayte priestes, of
 whose corruption hee diligently admonisheth
 his disciples to beware, and to auoyde. ^{The 21. cha.} Afterwarde he alloweth
 the widowes gift cast into the treasure in the
 temple. ^{From the first ver. unto the 5.} Where he taketh occasion
 to increate most plentifully of the destruction
 of the citie & nation of the Jewes. ^{From the 5. ver. unto the 25.}
 From that destruction he commeth to the
 destruction also of all the world, and to the
 ende of the worlde, and to be brievely
 defineth & pointeth forth the signes going
 next before the last day. ^{From the 25. ver. unto the 34.} Where he exhorteth
 most diligently the faithful to watchfulness
 & sobernes, leaſt they be overcome. ^{From the 34. verse unto the end of the chapter.}

The Summe of the Gospell

of a sodaine with the vnfaithfull, & perissh.
 * The 22. chap * The Lorde hath herberto fulfilled all
 the priestlike functions euen vnto the kil-
 ling and offering vp of the sacrifice, there-
 fore the expiatorie and purging sacrifice
 only remained to be accomplished: where-
 fore Luke will describe by those thinges,
 which followe, the passion and death of the
 Lorde, which is the onely and wholesome
 oblation once offered for the finnes of al the
 worlde. And first he noteth the time, &
 then he sheweth the causes of his death:
 herevpon he toucheth how he celebrated þ
 passeouer: after which he placeth þ wor-
 the institution of his mysticall supper.
 He addeth, what the Lorde spake of him þ
 betrayed him: & how he quieted the con-
 tentio of þ disciples, rayled touching this,
 which of them seemed greatest in þ king-
 dom of God. He foresheweth the earnest
 purpose of the diuell against all the disci-
 ples, & namely against Peter the denier. &
 forthwith he comandeth them to provide
 them swords: & taking his disciples vnto
 him, he goeth out with his chosen vnto the
 mount of Oliues. He re he prayeth vnto
 the father most feruently. There he is
 taken.

¶ The 22. chap

¶ In the 1. ver.
 ¶ From the 2.
 ver. vnto the 7.
 ¶ From the 7.
 ver. vnto the 17.
 ¶ From the 17.
 vnto the 21.
 ¶ In the 21.
 22 & 23 ver.
 ¶ From the 23
 ver. vnto the 31
 ¶ From the 31
 ver. vnto the 35.
 ¶ From the 35
 ver. vnto þ 39.
 ¶ In the 39.
 and 41. ver.
 ¶ In the 41.
 and 42 verses.
 ¶ From the 43
 ver. vnto þ 47.

¶ In the 1. ver.

¶ From the 2.

ver. vnto the 7.

¶ From the 7.

ver. vnto the 17.

¶ From the 17.

vnto the 21.

¶ In the 21.

22 & 23 ver.

¶ From the 23

ver. vnto the 31

¶ From the 31

ver. vnto the 35.

¶ From the 35

ver. vnto þ 39.

¶ In the 39.

and 41. ver.

¶ In the 41.

and 42 verses.

¶ From the 43

ver. vnto þ 47.

By Saint Luke.

connected with an agonie, which bringeth
 for him a bloody sweat. He receiveth con-
 fort of an angell. After this he is take
 bounden by the priests servants: which
 when Peter would have withstood, he cut
 off the priest his servant his eare: but
 Lord healeth him being wounded, and
 most sharply rebuketh them which tooke
 him. Moreover being taken he is led in-
 to the citie, & brought before y^e high priest.
 Then did Peter shamefully deny y^e Lord
 & that not once. The servants of y^e high
 priests & of wickednes mocke the Lord at
 most all the night long, & abuse him most
 unworthily. Early in the morning he
 is condemned by the senate of the priests
 of the chiefe of Hierusalem. Being con-
 demned he is delivered to Pilate, & cer-
 tayne pointes of accusatiō being proposed
 forthwith against him. Pilate willing to
 gratifie Herode, sendeth the Lord away
 unto him. But he sendeth him back be-
 ing notably mocked and clothed with a
 white garment, to Pilate. He, after much
 reasoning had with y^e Jewes, & after y^e he
 had loosed Barrabbas, delivered Jesus to
 y^e ministers of wickednes to be crucified.

In the 47. and 48. verses.

In the 49. and 50. verses.

In the 51. verse.

In the 52. and 53. verses.

In the 54. ver.

From the 55. ver. unto 63.

In the 63. 64. & 65. ver.

From the 66. ver. unto the end of the chapter.

The 23. cha.

In the 1. ver.

From the 2. ver. unto the 5.

In the 6. & 7. verses.

From the 8. ver. unto the 13.

From the 13. ver. unto the 26.

From the 26. ver. unto the 38.

From the 38. ver. unto the 48.

From the 48. ver. unto the 58.

The Summe of the Gospell

In the 26. ver **d** Therefore is he led away forth with be-
 ing innocent, bearing his crosse, & behinde
 him one Simon following him, and stay-
 ing by the same crosse. **e** Certaine godly
 women lament his most bitter case. **f**
In the 27. ver. **f** From the 28. **But the Lorde, this occasion being offer-**
ver. unto the 32. **red, commaundeth them to lament their**
owne calamitie, whiche hee foresaweth
shall come vpon the ciuitie and people.
In the 32. & 33. verses. **The meane while hee cometh into the**
place of execution, where hee being cruci-
fied is lift vp in the middest betwene two
theeues. b There hee first prayeth, and
From the 34. ver. unto the 40. then suffering many reproches, hee bea-
i **From the 40. ver. unto the 44.** reth all thinges patiently. **i** Among
 other things, he receiveth one of the thee-
 ues, whiche made supplication vnto him,
 into the fellowship and partaking of eter-
 nal life, declaring by y^e exāple, how great
 the force of the sacrifice once offered is. **k**
In the 44. & 45 & 46 verses After this certaine wonders followed te-
 stifying, that the Sonne of God suffered.
The Lord commending his spirit to God
the father gave vp the ghost vpon y^e crosse.
In the 47. ver **The Centurion of y^e Romaine soldiers**
In the 48. & 49. verses being moued wth the wonders, & touched wth
 the pacifce & death of Christ, doth witness
 that he was a iust man. **m** The Lord his

acquaintaunce see all these things, God
 his providence no doubt for ordering the
 matter, that they might be seeing wit-
 nesses, appointed for so great things. From the 50.
 Lastly Ioseph, a most famous Senator ver. unto p 55
 of the citie, cometh unto Pilate, and beg-
 geth the body of the Lorde, that he might
 burie it: which when he had obtained and
 taken it downe from the tree, hee laid it in
 the grave, and buried it gloriously. In the 55. &
 Certaine women behelde and marked it, that 56. verses.
 they might come the next day following
 to annoynt the body. * p Jesus Christ * The 24. cha.
 our King & Priest, having purged sinne, What followeth
 conquered hell, and overcome death, eth.
 restored to life fourth of the grave & from
 the dead, the third day, riseth againe a con-
 querer and a triumphant Lorde. And
 because the whole matter of our hope and
 life standeth in the lively resurrection of
 our Lorde Jesus, it is proved by evident
 signes and arguments. 9 From the first
 resurrection of our Lorde is declared by the ver. unto 12.
 very Angels of God to certaine devout
 women, which came to annoynt the body
 of our Lorde Jesus. In the 12.
 same is made knowne to Peter by cer- verse.
 taine signes. / Afterwardes, as two of / From the 13.
the ver. unto the 36

The Summe of the Gospell

the Disciples were going to Emaus, the
 Lorde ioyneeth him selfe vnto them in
 the fourme of a stranger, and proueth vnto
 them most plainely, as well forth of the
 Scriptures, as by the thing it selfe, that
 he was risen againe from the dead. **¶** Last-
 ly, the Lord commeth in the midst of his
 Disciples, and sheweth to the viewe of
 eye his true and liuely resurrection. **¶**
 Moreover hee confirmeth their mindes
 with the Scriptures. **¶** And that wee
 might all vnderstand, that all Christe his
 things are ours, he commaundeth his dis-
 ciples to preach the Gospell to all nations,
 for the accomplishing wherof he promi-
 seth them the holy Ghost, whom hee com-
 maundeth them to looke for in the Citie of
 Hierusalem. **¶** All the which things bee-
 ing done in deed, he leaureth his disciples
 forth to the mount of Oliues, & from
 thence he ascendeth straight into heauen.
¶ The disciples hauing worshipped him,
 returne into the Citie looking for the ho-
 ly Ghost.

¶ Here endeth the summe of the Gos-
 pell by Saint Luke,

The

The summe of the

Gospell by Saint

Iohn,



They, which will ex-
pound any thing by cer-
taine reason and with
great profite, place be-
fore their exposition a
proposition, a marke, or
a Summe of the whole matter to bee
expounded, vnto the which the auditours
bending the sharpenesse of wit, and all
their vnderstanding, may knowe where-
vnto all things tende, which are spoken,
and what the vse of them is. **b** Iohn
the Apostle therefore about to expounde
the matter of Christ the Lorde, that is to
say, his wordes and deedes, and all the
mysterie of our redemption, placeth be-
fore his historical narration a proposition,
plentifully opened, & containing in effect
these things. **c** The word of God, that is
to say, the sonne of God, Iesus Christ our
Lorde, of whom I minde to speake, was

The I. chap.

The reason of
the entrance in-
to the Gospell
by Iohn.

What Iohn
handedeth in his
Gospell.

In the 1.
and 2. verses.

The Summe of the Gospell

with God from everlasting, and is very
d In the 3. ver. God, **d** by whom all thinges were made,
e In the 4. 5. 7. **e** the same by his owne nature is the life
 and 8. verses. **e** the light. **f** And because wee, by our
f In the 9. ver. humane nature, and through the fault of
 sinne, bee darkened & the slaves of death,
 the worde, or sonne of God descended from
 heaven, came into the world, was incarnate
 and made man, that through his life and
 light, the Iewes chiefly, unto whome the
 Messiah was peculiarly promised,
 might live and bee illuminated. **g** But
g In the 10. because they cast him off, not being wil-
 & 11. verses. ling to beleue the life and light given
 them, **h** In the 12. 13 therefore he gaue power to all
 & 14. verses. men which receiue Christe with a true
 faith, of what nation, sexe, age, or conditi-
 on they be, to become the sonnes of God, that
 is to say, heires of life and of all heauen-
 ly good things, and the very fellow heires
 of Christ, which is the truth, the grace, the
 redemption, and the fulnesse, or the con-
 summation of all beleeuers, in whom on-
 ly the faithfull haue all thinges, which do
 pertaine to godlnesse and life. **i** This is
 the summe of the Gospell. **i** the summe of all the narration of the Go-
 spell: Namely, that through faith in
 Christ

by Saine Iohn.

Christe our sinnes bee forgiven, and that
everlasting life is bestowed upon vs. In the 6. ver.
Unto this head Iohn coupleth y^e very body and from the 15
of the Euangelicall narration or historie, unto the 19.
beginning his historie at the preaching &
testimonie of Iohn the Baptist, as also the
other three Euangelistes did. / And hee From the 19.
teacheth of what maner were his testimo- ver. unto the 35
nies, private, publike, and giuen to the be-
rie messengers of Ierusalem, all herely
of one kinde, namely such as taught, that
Iesus Christ is true God and man, sente
into the worlde for sinners, to saue them
which beleue in him, & that therefore we
must beleue in Christ. In the 35.
Therefore doth he also send his Disciples vnto him, 36. & 37. ver.
and consecrateth them to Christ the Lord,
shewing vndoubtedly by the very deed it
selfe, that all his doctrine tendeth here vn-
to, that wee may beleue Christ the onely
Saviour of all the world. Why the E.
And because the Baptist preached Christ only, & in him uangelist briefly
only sheweth all the points of goodnesse & finisheth the hi-
life, passing ouer the matters of y^e Baptist, story of the Bap-
Iohn the Euangeliste maketh hast to des- tist, and speedily
cribe the very matters of Christ, & and de- commeth to the
clareth first how he receiued them, which history of
Christe him-
selfe.
The 38. 39
and 40 verses.
by

The Summe of the Gospell

by the prouocation of Iohn the Baptist to

p In the 41. ver. Ioued him : **p** also what the studies and
workes of the faithfull be, namely to bring
q From the 42. ver. vnto **p** 51. very many vnto Christ. **q** There is
briefly handled the calling of certaine of

p In the last
verle.

the disciples, in whose examples we may
learne, how men are called to the faith of
the Gospell, and what maner of men they
ought to bee, which must bee instructed in
the doctrine of the Gospell.

The
Lorde instructeth his Disciples by wordes
and signes. By plaine wordes, witness-

ing that hee is to them, which beleue,
the ladder and gate to a blessed life.

p From the first
ver. vnto **p** 13.

Furthermoze hee sheweth a worthe signe
at a marriage, turning water into
wine, that by that deede hee might de-
clare his power, that it is hee, which by
his worde can doe what hee will, that
they may boldly leane vnto him, which
trust in him. And these thinges did hee

as it were priuately amongst his acquaint-
tance and familiar freendes.

p From the 13
ver. vnto the 18.

hee came not to be made knownen in some
one place only to a fewe, but in all Iurie,
sea and to all the worlde, therefore hee
goeth to Hierusalem the chiefe citie and

head

head of the country, and maketh him-
 selfe known to all men by a very great
 deed, and very fit for his purpose. For
 whereas hee was come into the worlde
 the king, and priest, and Messias of all the
 faithfull in the worlde, and because it ap-
 pertained to the Messias to purge religi-
 on from corruption, and to deliuer his
 from tyrannie and superstition, hee went
 straight wayes into the holy temple, and
 cast forth of it the buyers & sellers, pur-
 ging religion, and so shewing himselfe to
 bee the expected Messias. 2. But the ru-
 lers of religiō tooke this thing very gree-
 uously, requiring a signe, whereby hee
 might proue, that he was hee, whome hee
 tooke vpon him to be. 4. Hee reasoneth
 of his death and resurrection, although
 somewhat closely. 6. And not a few be-
 lieued the Lorde, c. but some againe clo-
 ked their faith, following rather þ corrupt
 affection of their minde, than the motion
 of the holy Ghost, & vnto whom the Lord
 would not therefore commit himselfe, be-
 cause hee was not ignorant of the coun-
 sels and cogitations of their hearts,
 and kept himselfe for better affayres.

These

In the 18. ver.

From the 19.

ver. vnto the 22

In the 22 ver

In p 23. ver.

In the 24. 9

25. ver.

The Summe of the Gospell

• That the Evangelist treateth of.

These things are handled in the two first Chapters. • The Apostle doth diligently handle those things, which the Lorde Iesus spake and did in the beginning of his preaching, that he might so rightly informe the iudgemente of the Church, to think very wel of Christiā religion, & of the principles therof, which, as els where often, so here also, are wont for the most part to bee very harde. f

g That went before.

h That followeth.

• The 3. chap.

i In the 1, 2, & 3. verses.

j The summe of the Lorde his talke with Nicodemus.

k In the 3. verse.

l From the 4. ver. unto the 13

mon people, what hee spake and did, and now will he shew a certaine private thing. • For the Lorde useth private conference with Nicodemus a Doctour of the Law, whom he instructeth soundly, fully, and simply in the foundation, as they call it, and in the first principles, knitting together the whole method of sincere doctrine, and teaching, that he, which desireth to enter into the kingdome of God, must needs first be borne anew. Because our nature and our first naturie hath in it self no light or life. / Moreover this new birth consisteth in the renouation of the holy

by Saint Iohn.

holy Ghost, by whose meanes he which is
to be saued knoweth, that there is nothing
in the strength of man, which can deserue
iustification and blessed life, ^m that those
things are prouided by an others deser-
uing, namely by Iesus Christ, ⁿ whom the
grace & loue of God, & no desert of ours,
gaue vnto vs, yea and gaue him to y^e most
shamefull death of y^e crosse, that euery one,
which beleueth in him, should not perish,
but should haue euermlasting life. ^o There
he teacheth that true faith in Christ wor-
keth good woorkes: and contrarily that
incredulitie and want of faith is y^e cause of
all vngodlinesse, yea of damnation it selfe.
p These things being finished, the Apostle
handleth forthwith the question touching
purifying, sprong vp after the matters be-
fore goyng. q By occasion whereof hee
reporteth the fist and most plaine testimo-
nie of Iohn the Baptist, whereby hee wit-
nesseth, that the faithfull are fully purged
through the grace of Christ. And that he is
the true Messias, in whom the Father hath
giuen to the world, whatsoeuer apper-
teth to true saluation, and that therefore
they which beleue in Christ are saued, &

In the 13,
14, & 15. ver.
In the 16.
verse.

From the 17.
ver. vnto y^e 22

From the 22
verse vnto y^e 26

From the 27
vers. vnto the
end of the chap.

The Summe of the Gospell

* That followeth.

That went before.

* The matter contained in the 4. chap.

* The 4. chap.
 * From the 1. ver unto the 20.
 * In the 20, 21, and 22, verses.

contrarily that they which beleue not are damned. Unto these things he knitteth, by a marueilous & a most wise deuise, another, and a new conference, and the same minuter also, betweene the Lorde and a woman of Samaria. We receiued and instructed in the third chapter Nicodemus, a famous man, a Jewe, learned, and a man of holinesse not to be despised: but now he receiueth & instructeth an obscure woman, a Gentile, vnlearned, and verie greatly defiled with heynous faultes, to this ende, least any shoulde gather by the former example, that the Lorde came into the worlde to saue the godlie onelie. For hereby we do vnderstand, that he was borne to saue sinners also, and that not onely the Jewes, but the Gentiles also, yea and the very Samaritanes. The conferēce hath in it much pleasatnesse & sweetnesse. The Lorde insinuateth himselfe into the minde of the sinfull woman merueilously: notwithstanding he goeth about 2. thinges chiefly. * First he sheweth, that he is the fountayne of goodnesse, and of all graces, of the whiche whosoever drinke, may bee moste plentifully satisfied. * Then having

hauing confuted the false worshipping of
G D D, y^e hee teacheth which is the true
 worshipping: & and there withall he pro-
 fesseth by a most manifest confession, that
 hee is the true Messias. **¶** Fourth with
 the sinfull woman becommeth a preacher
 of the grace of **G D D**. For shee calleth
 forth the Sycharenes or Sycharmites to
 meete the Lorde the king of the Messias.
¶ The meane while the Lord disputeth a-
 mong his disciples of the calling of the
 Gentiles & of y^e Apostleship to y^e Gentiles.
¶ Merily the Samaritanes receiue y^e Lord.
¶ But the Jewes, especially y^e citizes of y^e
 towne of Nazareth, do despise & cast him
 off. **¶** Therewith the Lord is so little offen-
 ded, y^e he is nothing at all lesse bountifull
 vnto the euill deseruing Jewes. For go-
 ing to Cana a citie of Galilee, he resto-
 reth to health the seruant of a certayne ru-
 ler beeing at the very poynt of death, pro-
 uing by that wortheie deede, that hee can
 saue their life, whiche put their trust in
 him, & beeyng the authour of life and
 of all goodnesse. **¶** The notable instruc-
 tions and disputations of Christ the Lord
 in true Christian religion hitherto had

In the 23, and
 24. verses.

In the 15, 26
 & 27. verses.

In the 28,
 29, & 30. ver.

From the 32
 ver vnto the 39

From the 39.
 ver vnto the 43
 In y^e 43, 44
 & 45. verses.

From the 46
 ver. vnto the end
 of the chapter.

What were
 before.

The Summe of the Gospell

with Nicodemus and the woman of Samaria, were as it were private. *f* In the two next chapters follow publike benefites of the same Christ our Lorde, which minister occasion of publike disputations, verie notable, the which disputations doe handle the same, that is to say, the greatest pointes of our faith. * *g* The one benefite he doeth to a man being pitifully afflicted many peres with a most greivous disease, who he healeth most louingly. *h* But because he had done this vpon the Sabbath day, the Pharisees sclaunder the benefite, and accuse the benefactor of breaking the sabbath. *i* The Lorde defending his owne cause, sheweth, as it were by the example of his father the eternal God, that he brake not the Sabbath. *k* Forth of the which answer were they pike anew matter of accusatiō laying vnto the Lorde his charge *l* crime of treason against God, and of blasphemie against God. *m* Ther vpon he prooueth by many, and the same most liuely and most euident arguments, that God is his father, and that he is the sonne of God by nature, and equall with the father in all things, being the true, the liuing, and eternall God.

Notwithstanding in the end of his demonstration he falleth to chide or to expostulate the matter with the Jewes, and he openeth the causes of mans infidelitie and treacherie; namely the desire of glorie, of riches, and of pleasure; so iopping hereunto fearefull threatnings, that God the reuenger will once undoubtedly most sharply punish them. * p. The other benefite is most publike. For hee maketh a marueilous, and a verie kinglike feast, vnto certayne thousandes of men in the wilderness, declaring thereby most manifestly, that he is that sonne to be honoured of the blessed G D D, by whose vertue and prouidence all liuing thinges are fedde and nourished. ¶ Nowe the people not vnderstanding the best kinde of so great a benefite, according to their grossenesse, are willing to create the Lord the king of Israel. But the Lord, whiche was not come to raigne in humilitie, vpon the earth, or in the countreye of the Jewes onely, or to receiue a kingdome of men, but to bee a king, crowned by G D D the Father him selfe, glorious, heavenly,

From the 40. verse vnto the 44.

In the 44. verse.

In the 45. 46, & 47 ver.

The 6. chap. From the 1. ver. vnto the 14.

In the 14. verse.

In the 15. ver

The Summe of the Gospell

heauenlye in heauen and in all the
 earth together; and of all creatures
 visibill and invisibill; departeth and bi-
 deth him selfe in a mountaine alone. *In the 16, 17
and 18. ver.*
 The disciples, not knowing where the
 Lord laye hidde, nor whether hee was
 fledde, went by shippe to Capernaum:
In the 19. ver. Whom the same following walked
 upon the waves of the sea, as upon
 the maine lande, while he yetther being
 in perill in the lake, & seeing fauour vnto
 them by this prooffe his diuine power. *In the 20.
ver.*
 The next daye the common people fol-
 lowe him also in shippes; & ministering
 occasion vnto him by their wordes; to
 reason openlie in the schoule of Caperna-
 um touching the abrogement and sunning
 of their religion. *From the 26
ver vnto the 30*
 wherof hee saith that hee is the
 true sonne of GOD; sent downe from
 heauen from the father, to giue life vnto al
 mankinde, and to conserue them in life, in
 that hee was incarnate for vs; in that
 hee offered his fleche and his blood vnto
 the death for vs; that euery one, whiche
 beleueth in him, maye haue life eter-
 nall. *From the 30
ver, vnto 34*
 And hee proposeth this chiefe
 mysterie of our faith by the continuall
 similitude

by Saint Iohn.

similitude of bread or meate, and of
drinke, of eating and also of drinking,
beeing hidde in an allegorie, that both
spirituall thinges might more rightely
bee conceiued by the similitude of bodi-
ly thinges, and also that they might the
more firmly sticke in the mindes of
men. ^c But when as the Capernaïtes
vnderstood these thinges the wrong way ^{e In the 34}
and grossely, ^d the Lorde expoundeth ^{verse.}
hun- selfe moste clearly, declaring plain- ^{d From the 35.}
ly, what hee meant by that kynde of ^{ver. vnto the}
speache. ^e And when as not a fewe ^{66.}
forsooke him, ^f hee asketh those his dis- ^{e In the 66.}
ciples, whom hee had called to the office ^{verse.}
of Apostleshippe, whether they also pur- ^{f In the 67.}
posed to forsake him. ^g But blessed ^{verse.}
Peter in the behalfe of all the Apostles ^{g From the 68}
made a right confession in all poyntes, ^{ver. vnto the end}
and comprehending all the summe of a ^{of the chapter.}
true fayth, leauing it to the Church,
that shee also in all troubles and he-
relies maie so goe on to confesse Christ.
^h Thou hast therefore in these two
last chapters, two miracles, the ^{h A briefe re-}
thirde and fourth, whiche Iesus did, ^{hearsall of the}
and whiche Iohn hath described: also ^{summe of the}
2. last chap.

The Summe of the Gospell

two chiefe poyntes of our faith, moste copiously and learnedly handeled, both that Iesus is true G D D, of one substance with the Father, and also that the same Iesus is true man, the foode of the soule, and the conseruation and life of euerye parte of euerie man whiche trusteth in him with a true faith.

that went before.

that followeth.

Iohn hath hitherto plainely sette forth the abridgement, summe, and scope of all the doctrine of the Gospell,

and now doeth hee ioyne heereunto certayne peculiar poyntes touching the doctrine and doctors of the Gospell.

* The 7. chap.

From the 1.

ver. unto the 14

In the 14,

15, & 16. vers.

In the 17, and

18. ver.

From the 19

ver. unto the 25

In the 25, 26

& 27. verses.

What their duetie is: what their doctrine ought to bee: how doctrines may bee proued and known, whether they bee of G D D: that Christ the Lorde committed none offence against the doctrine of the lawe: also howe the doctrine of the trueth beeing published is receiued of the worlde, and howe great troubles are raysed for the Gospell, whilst the worlde goeth about to oppresse and cut of the Gospell, by hands, by threatninges, and by murder. And yet in these troubles the Lorde goeth on

From the 28.

ver. unto the 33

not.

by Saint Iohn.

notwithstanding with a bolde courage,
bearing witnesse with the trueth,
admonishing also what euilles are kept
in store for the despisers of the Gospel,
and inculcating the same kynde of
doctrine continuallye, to witte, from
whence saluation cometh, even from
the onely Sonne of G D D, if wee
beleue in him, and what the force of
faith is. As the godlye doe with
greate desire receyue and embrace this
doctrine, & so are the wicked more and
more incensed thereby, endeavouring
with tauntes to deface it, and by all
meanes to oppresse it, & but the power
of God is not overcome of the weak-
nesse of men, whiche without G O D al-
wayes cometh to nothing, and banishesth
awaye mocked and shamefully confoun-
ded. After these thinges Iohn put-
teth downe a notable example of the good-
nesse and mercie of G D D, whereby we
maye vnderstande, howe Iesus is the
fountayne of the water of life, watering
the thirstie to everlasting life. Againe
vnder the couer of a certayne other simi-
litude, comprehending the summe of solid
doctrine,

* From the 33rd
ver. vnto the 37th

* In the 37th,
38, and 39th
verses.

* In the 40, 41st verses.

* In 41, 42,
& 43. verses.

* From the 44th
ver. vnto the end
of the chapter.

* The 3. chap.

* From the 1st
ver. vnto the 12th

* In the 1st
ver.

The Summe of the Gospel

doctrine, hee teacheth, that hee is the light and Sauour of all the worlde:

*In the 13. 19
22, & 25. ver.* & whiche doctrine of the truth the brawling Jewes indeuouring to pollute, ca- uill muche. 6 But the Lorde doeth

*From the 14
ver. unto the 31* maynetayne and confirme the sayde doctrine grauely and firmly, & denoun- cing punishment to the contentious, &

In the 21 ver opening with all the causes of contenti- on and of errour, & and declaring often

*In the 14,
and 15 ver.* times most clearely that hee is the Sa- uour of the worlde, whiche can saue

*Also in the 19,
and 22. ver.* them, that beleue in him, and whiche can condemne them that beleue not in

*From the 14.
ver. unto the 31* him: that his doctrine is certayne, and infallible, the whiche by repeating

often times hee doeth inculcate. For this must be retayned firmly in all con- tentions.

Moreover he instructeth more fully the faithfull and holy, whiche beleued him, what they shoulde doe, howe they

ought to continue in the knownen truth, and what the freedom of the Sonnes of

GOD is. 7 Yet confuteth againe the wicked bragging of the Jewes, boasting themselves to bee the Sonnes of God, and

*In the 31, &
32. verses.* the

*From the 33
ver. unto the 48*

the seede of Abraham. ^b For the Lord teacheth, who bee the true sonnes of Abraham, what the disposition of the sonnes of G. D. D., and of the Deuill is, also what the drife and woorkes of the Deuill are; and that the hearing of God his woorde is the moſte euident marke of the Sonnes of G. D. D. ^m The Iewes receiue this faithfull and notable diſputation of the Worde with tauntes, vnto whome the Lord propoſeth a newe the ſumme of the true and ſounde doctrine, namely that the ſaluation and the life of the worlde is not obayne, but onely by fayth in Ieſus Chriſt, a pearce that Abraham him ſelfe liued by fayth in Ieſus Chriſt the Sonne of G. D. D. ^p At the whiche doctrine, as at erreame blaſphemie, they hearyng ſtirred by, catche vp ſtones, to puniſhe for ſooth & blaſphemie: but he withdrew him ſelfe forth of the troubleſome company. ^q And this whole diſputation of theſe two chapters doe furniſhe vs with a moſte beautifull example of a thing moſte neceſſary, namely howe we ought in all troubles, perſecutions, threatenings, diſputations, blaſtes, reproches, and tauntes

^b In the 39 ver

ⁱ In the 42, & 43. ver.

^k In the 44, & 45. ver.

^l In the 46, & 47. ver.

^m In the 48 ve

ⁿ In the 49, 50, & 51. ver.

^o From the 52 verſe vnto the 57.

^p From the 57 verſe vnto the end of the chap.

^q A neceſſary point of doctrine to be learned in theſe 2. chap.

The Summe of the Gospell

of this worlde, to haue an eye onely to
 Christe, and to the infallible worde of his
 Gospell, as to the onely shippe-mans
 starre in the tempestuous Sea, and to
 continue faithfull in him moste constant-
 ly. The Apostle describeth moste
 plentifully and moste elegantly heere
 after the fift miracle of the Lorde, or
 benefite bestowed vpon a certayne blinde
 man. ¶ Whereby the Lorde Iesus
 as by a lively deede, confirmeth and
 declareth that, whiche hee lately pro-
 posed to all the people in the temple,
 namely, that hee is the light of the worlde,
 whiche came to lighten and quicken all
 beleeuers. ¶ For nowe by giuing
 sight to him that was borne blinde, he sig-
 nifieth and proueth manifestly by the
 thing it selfe, that hee is the giuer of light.
 ¶ Vea a little before the ende of the hi-
 storie, extending this his deede moste
 largely to all men, hee adueth: I am
 come vnto iudgement in this worlde,
 that they whiche see not, might see:
 and that they whiche see, might bee
 made blinde: which is as it were the
 state, where into wee maye referre the
 whole

• That follow-
 eth.

¶ The vse of the
 miracle.

* The 9. chap.

• From the 1.
 ver. vnto the 3.

• In the 39,
 40, & 41. vers.

Whole historie. * The meane whyle,
as vpon a certayne stage, is sette forth
to the shewe, a sharpe contention of the
godly and vngodlye, about the mat-
ter of religion, and the trueth of the
confession of the Gospell. ¶ Weere are
also paynted forth the manners and dis-
positions, not onely of the enemies of
the worde of G D, & but of simple
Christians also, whose duetie, francke
confession, & and increase of fapth are
heere described. ¶ Therefore thou shalt
see, as in a certayne liuely picture, the
counsels and indeauours of the wicked,
whereby they persecute the trueth, dar-
ken it, and indeuour to oppresse it. Thou
shalt see their maruellous slineffe, their
math, and enuie not to bee pacified, and
their extreeme crueltie. Thou shalt see
agayne y faithfulness, simplicie, sinceri-
tie, patience, constancie, and trueth con-
quering in all thinges, which alwayes
ouercommeth by giuing place. *
After these thinges hee accuseth great-
ly the blynde and vnfaithfull shep-
herdes of the people of the Iewes
and with all hee sheweth, that hee is that
true

* From the 8.
ver. vnto the 35

¶ In the 13, 15
16, 17, 18, 19,
24, 26, 28, 29
34, & 40 vers.

* In the 9, 11,
12, 15, 17, 20
25, 27, 30,
31, 32, & 33,
verses.

* In the 36. &
38. verses

¶ The applicati-
on of the historie
before going.

* The 10. cha.

* From the 1.
verse vnto the
19.

The Summe of the Gospell

true shepherde; whiche quickeneth his
sheepe with his death; redeemeth them
by his power and care from all euilles;
and refresheth them with wholesome
foode. And in these thinges he setteth
forth the example of the best shepherde
for all faithfull shepherdes, instruct-
ing them what becommeth them, and
what their duttie is: but chiefly hee
inculcateth that, whiche hee useth to
bringe euery where, that hee is the Sa-
uour of the worlde, whiche giveth life
to the faithfull through his death.

In the 19, 20

& 21. ver.

But there riseth a newe businesse and a
newe dissention about this doctrine, some
wilfully cauelling at the proposed truth,
and other no whitte the lesse mayntay-
ning and defending the same.

In the 22,

23, & 24, ver.

In the feast of the dedication the aduers-
saries propose a question to the Lordes,
whereby they might take a newe occa-
sion to caull. They demaunde: whe-
ther hee bee Christe, that blessed
sonne of almightie G D D, that is to
say, the Messias? and if hee bee, that hee
woulde confesse it openly, plainly, and
manifestly.

11310 by Saint Iohn.

manifestly. **f** Therefore the Lorde Ie-
sus professeth, and not onely professeth,
but also procueth, that hee is Christe
the blessed, the sonne of the blessed God.

f From the 25
ver. unto the 31

g By the whiche profession they beeyng
rather prouoked, then instructed, are
willing to stone Iesus as a blasphemmer.

g In the 31 ver.

h But hee reasoning friendly with them,
sheweth that hee is the sonne of **G D**

h From the 32
ver. unto the 39

in deede, and that hee sinned not at all a-
gainst the maiestie of his father. **i** But

i In the 39, &
40. ver.

because no reasons can preuaile with
the grosse, inflexible, and blinde aduersa-

ries, leauing them agayne, and passing o-
uer Iordane, he returned vnto that place,

where Iohn first beganne to baptise. **k** There he found not a few obedient sheep.

k In the 41 ver

l For manie beleueed on Iesus there.

l In the last ver
that wet be-
fore & what fol-
loweth.

m Hetherto wee haue hearde greate and di-
uine thinges, and yet there follow after

a sorte greater and more diuine thinges,

n and before all the rest, the raysing a-
gayne by Christe of Lazarus, hauing

n The 11. cha.

layne nowe foure dayes in the graue
and stinking. **o** The last day of Christe

o From the 1.
ver unto the 46

the Lorde approached, wherein he offered
him

o The Christ
wrought this
miracle.

The Summe of the Gospell

him selfe, for the saluation of men, to
G D D the father, to bee an odour of
a good smelling sauour. And the nea-
rer hee drew vnto his death, the more
plaineely doeth the force and fruite of
the Lorde his death shewe it selfe. ¶
Certaynelie the Lorde sheweth moste
manifestlie by this his last signe or
miracle, that hee is the life of all the
worlde, who although hee dyed vppon
the crosse, yet can hee saue the soules
of the faithfull in death, and rayse vp the
dead. And because this thing is harde
to bee beleued of fleshe and mans reason,
this historie is handeled both plentifully,
and exactly, yea and evidently, so that
thou maiest thinke, that thou beholdest all
thinges with viewe of eye. In the
meane season in Martha and Marye
wee are taught, what manner of faith
ours ought to bee. And the myndes
of the Godlye are confirmed through
all the historie agaynst the feare of
death, the offence of the Crosse is mit-
igated and vtterlie taken awaye, ¶
and the cause of the hatred and enuie
of

that we may
leaue by this
miracle.

¶ From the 46
ver. vnto the end
of the chapter.

by Saint Iohn.

of the Priestes or Senatours of the
people of Israel is declared, where-
with they beeing blinded consulte to kill
Christe. That consultation is touched in
fewe, but yet in euident words. * Now * The 12. cha.
beereunto pertaineth the feast solemnised. In the 1, 2, 3,
in Bethanie, & in the description whereof, and 4. ver.
the cause is shewed whereby Iudas being From the 5.
moued, purposed to sell and betray Iesus ver. unto the 12
to the Priestes. & In those things, whiche The Change-
followe, Iohn handleth those matters, lists purpose in
whereby the glory and vertue of Christe the rest, which
appeared & shone oftentimes most cleere- followeth.
ly to the people of Israel: & first, where From the 13.
as he entred into the citie w regal pompe, ver. unto the 19
hee declareth, that he is the king & the de-
liuerer of the people of God, whome the
Prophetes foresheued to come. * This, * In the 19. ver
greeued the Pharisees, who beeing ouer-
whelmed with the greatnesse, power, and
euidencie of Christ his doings, are constrain-
ned to despaire of their owne matters. 7 In the 20, 21
Whereunto this also is added, y the Greekes & 22. ver.
or Gentiles came to Ierusalem from coun-
tries very farre distant to see and salute
Iesus. & Whereby y Lord taketh occasiō, from the 23.
to speake of his death, of the fruite there, ver. unto the 27.
of,

The Summe of the Gospell

What is said
in the

• In the 27,
and 28, ver.
• In the 28
and 29 ver.

• From the 30
ver. unto the 34.

• In the 34,
verse.

• In the 35, and
36. ver.

• In the 37.
verse.

• From the 38.
ver. unto the 44.

• From the 44.
verse unto the
end of the chap.

• That went
before.

of, and of the great and farre exceeding
glozy following his death immediately.

Also he prayeth, that the father would
set forth his glozy. • An oracle is

given from heauen answering to the
prayers of the Lorde. • Thereupon

the Lorde teacheth agayne most cleerely,
what fruite shall come vnto the faithfull

through his death. • Nowe when the
people here upon moued a question, tou-

ching the eternitie of the Messias, • Hee
exhorteth them to faith. • The Iewes

notwithstanding continue in their bube-
liefe, • the which thing Iohn proueth

that Elaias foreshewed. • But to con-
firme the wrake in faith, the Lorde maketh

a most vehement Sermon, wherein hee
gathereth a brieife rehearsall of his doc-

trine, hitherto publikely proposed. • S.
Iohn hitherto hath set forth those things,

which the Lorde spake and did, priuately
and publikely, before his Passion, among

those which were familiar with him, and
in the presence of all the common peo-

ple, as well by disputing as by preaching,
both maintaining and deliuering to the

Church the most full and perfect doctrine
of

by Saint Iohn.

of the Gospell: & but in those thinges, which followe, hee describeth certayne secrete and mysticall, as well sayings as doings of the Lorde, which hee spake and did, in that his last and mysticall Supper, before his Disciples. Heere all thinges burne and glitter with a certayne diuine brightnesse. For heere all the mysteries of our faith, and of the kingdome of God are proposed and opened, and the most daintie banquet of the soule and spirite, is most liberally furnished and set forth by the Sonne of God himself to the Church, so that the faithfull hearer diligently considering these thinges, may seeme to heare not a humane, but a very diuine voyce, and not to be at any earthly supper, but being admitted into heauē it selfe, to bee a guest at God his table. Notwithstanding passing ouer those thinges, which the other three Euangelists handeled both diligently and plectifully touching this last supper, Iohn setteth forth most fully those thinges, which hitherto were not committed to writing, least the Church of Christ should want any thing, but that it might haue a moste full Historie of the affayres

The Summe of the Gospell

• The 13. cha.

1 In the first
verse.

m From the 2
ver. unto the 12

n From the 12.
ver. unto the
18.

o From the 18
verse unto the
30.

p In the 30. ver

q In the 31.
32. verses.

r From the 33.
verse unto the
end of the chap.

of her Saviour. / Therefore in the be-
ginning speaking somewhat in maner of
a p[re]face, hee bringeth in forthwith
the Lorde washing the Disciples feete, &
and commending by that deede, with cer-
taine wordes added thereunto, both humi-
litie, and the duties of charitie, expoun-
ding also the effect or fruite of his passion.
After these things is placed a diligent
and profitable disputation of Iudas his
treason. p When as Iudas was de-
parted forth of the holy banquet of the ho-
ly Apostles, that hee might gather togea-
ther cutters, which might take Iesus, q
Iesus understood that his last houre now
approched, he seeth also that his disciples,
beeing oppressed with great sorowe, are
diversly tempted and greeued, r there-
fore hee maketh a worthie oration unto
them with great deliberation, that hee
might thereby comforte his Disciples,
and admonishe them and fully instruct
them in all his matters. s For this are
they want to doe, which are at the point of
death, namely to comfort theirs, to instruct
the in divers thinges, & grauely to warne
them. For in such manner the Lorde
maketh

maketh a large and a most profitable ora-
tion vnto his Disciples heere put downe
in writing vnto the 17. Chapter, which
for the more plainenesse wee haue deuised
into two partes. The former part is
comprehended in the latter end of the 13. from the 32nd veris
Chapter, and in the 14. Chapter through-
out. The latter part is contained in the
15. and 16. Chapters. But the Ora-
tion or Sermon of the Lorde is diuers, nei-
ther is it referred to any one, and certaine
marke, except thou respect consolation &
instruction. For all thinges tend here
vnto, that the Disciples of Christe be not
troubled, and that they may vnderstande
the mysteries of Christe, and know what
they shoulde doe. And first hee in-
treateth of his death, which because it see-
med vnto the worlde to bee shamefull and
infamous, hee teacheth, that both the
father and the sonne is glorified through
his death. Then because he must
leauethem, least they shoulde bee igno-
rant howe to behaue themselves, and
what lawes they shoulde keepe one with
another, hee doth not overcharge them
with many prescriptions, but commen-

In the 31, 32
and 33. verses
of the 13. chap-
ter.

In the 34. &
35. ver.

13 doth

The Summe of the Gospell

a In the 36.
e 37. ver.

y In the 36.
 37, & 38. ver.

*** The 14. cha.**

x In the 1. ver.

a From the 2.
 ver. unto the 8.

b From the 8.
 ver. unto the 15

c In the 15. ver

d In the .16
 and 17. verses.

e From the 18.
 ver. unto the 25

f From the 25
 ver. unto the 30

g In the 30
 and 31. ver.

beth unto them charitie only. **x** Not-
 withstanding heere the Lordes talke is
 broken of a litle, through the bolde bragge
 of Saint Peter, **y** which the Lorde
 cooling, goeth forward in his pur-
 pose, ***mz** and professeth openly that
 hee is very God, that hee may stay by the
 faith of his Disciples, wher ein is the su-
 rest foundation of comfort. **a** He ad-
 deth that hee therefore departeth hence
 and dyeth, that hee may open the way
 for vs into heauen. **b** Afterwardes he
 sheweth Philip and the rest more fully,
 that hee is in all thinges coequall and
 of one substance with the Father: yea
 and that the Father cannot be knownen
 but by the Sonne. **c** And nowe also
 hee exhorteth them to keepe his com-
 mandements faithfully: **d** and pro-
 miseth an other comforter. **e** More-
 over hee useth many reasons, where-
 by hee may both comfort their sorowe-
 full mindes, & stirre them vp to the vehe-
 ment studie of godliuesse. **f** And
 heereupon hee reasoneth more plenti-
 fully of the comforter, or holy Ghost,
 and saith most plainely that he must
 stay with them
short,

by Saint Iohn.

shortly be deliuered into the handes of
sinnefull men : but yet so that the world
shoulde bee saued thereby.

Having finished the former part of the Lorde Je-
sus Oracion made after the Supper vnto
his beloued Disciples, wee come
nowe to the latter part, which seemeth
to bee spoken in the iourney toward the
mount of Oliues, and is comprehended
in the 15. and 16. Chapters.

And it agreeth with those thinges, which went
before in this maner : The Lorde had
oftentimes saide, that hee must departe
forth of this worlde to the Father, the
meane while least the Disciples shoulde
suppose, that they shoulde utterly bee
forsaken, hee added, that hee with the fa-
ther and the holy Ghost woulde come vn-
to them, and abide with them, if they con-
tinue in keeping his preceptes.

Now as it were repeating y same thing,
after a sort enlarging the same by bring-
ing in the most elegant similitude of the
vire & of the branches, he reasoneth most
plainely of his remaining, that I may
so learne it, or of his presence in the
Church.

h That went
before.

i That follow-
eth.

k How this
which followeth
agreeth with
that which went
before.

* The 15. cha-
/ From the 1.
ver. vnto the 9.

The Summe of the Gospell

From the 9.
vers. unto 14.

In the 14.
15. verses.

In the 16. ver

From the 17
vers. unto 26.

In the 26
and 27. ver.

The 16. cha.

From the 1.

vers. unto the 16.

Church, yea and of the true Communion of Christe and his Saintes, I meane, in that hee remaineth wholly in us, by his spirite, by his power, and by his euident operation, if wee by faith and by loue remaine in him. And verily for this

cause he intreateth more copiously of brotherly loue. And by the way he reasoneth of the worthinesse of the faithfull,

whome hee calleth friendes, and not seruants. Againe least they should be proude, he addeth, that this is bestowed by

on them through the free election of God, which hath chosen them, that they may go and bring forth plentiful fruite. But

the Disciples began forthwith to feele, what perilles they shoulde bee in, and therefore were they not a little afrayde of them selues. The Lorde therefore confirming their mindes, reasoneth much and

diuersly of the crosse and of suffering, and promisseth again the comforter, which shoulde stirre them by, incourage, and confirme them in troubles & persecutions.

Moreover, hee disputeth with much profite many things concerning the effects and strength of the comforter, shewing

How

by Saint Iohn.

howe the holy ghost being giuen shoulde
recompence his corporall presence, which
after his death shoulde be no whitte at all
profitable vpon earth, howe by him he
woulde prepare his Church in the world,
and raigne in it. And yet doth he agayne
put them in remembraunce that hee must
first die, and that herevpon his disciples
shoulde be oppressed with great sorowe:
whom forthwith raysing vp againe by co-
forting them, he assureth them y their sor-
rowe shall not be long: but that the ioy,
which shall rise of his resurrection, and fo-
lowe their sorrow, shall be everlasting. And
this doth he declare by the similitude
of a woman traouailing. Moreover least
they shoulde bee ouermuche sorrowefull
through the departing of his bodie
into heauen, hee promisseth his disciples,
that he will teach them all the secretes of
the kingdome of God by his spirite, and
that hee will giue them whatsoeuer they
shall aske in his name, that is to say, in the
name of Christ: y and with all he gathe-
reth into a brieft summe the whole matter
of our redemption, desiring to fasten this
deepe in their hearts. The which things

From the 16.
ver. vnto y 20.

In the 20 ver.

In the 21,
and 22, ver.

From the 23
ver. vnto y 28.

In the 28
verse.

In the 29

when 30 verses.

The Summe of the Gospell

When as the disciples receiued with great
reioycing, and commended, professing,
that they did now beleue, and plainly vn-
derstand, that he was the sonne of God; &
he foxtelleth them, that they shall forthwith
forsake him, and euery one prouide for him
selfe by flyng away. & And in the end, con-
cluding his whole talke continued hither-
to from the thirtienth Chapter, and signi-
fying whereunto all things must be appli-
ed, hee saith: These wordes haue I spoken
vnto you, that in mee you might haue
peace, for in the worlde yee haue tribu-
lation: but bee of good cheare, I haue
ouercome the worlde. & After that our
Lorde Iesus Christ had partlie comforted
his disciples by these verie diuine sermons,
and partly informed and instructed them
against the stoyne of euilles imminent,
because he had purposely warned them,
that they must not put their trust in any
humane thinges, but in the helpe of God,
he doth moreouer teach by his owne ex-
ample, that in their afflictions they looke
no whither els, but to the Father of heaue.
Now therefore preparing him selfe to
suffer

In the 31.
and 32 ver.

In the last ver.

What went
before & what
followeth.

The 17. cha.
From the 1.
ver. vnto the 6.

by Saine Iohn.

suffer his passion, he beginneth it with making his prayers vnto the father, vnto whom first hee commendeth himselfe, then his Apostles, f lastly all, whiche beleue the doctrine of the Apostles, beseeching him, that hee woulde glorifie him, and that hee woulde guide the Apostles, and the Church of the faythfull, through this most vnpure worlde, in the studie of the trueth, of godlinesse, and of charitie, and that he woulde ioyne them vnto him for euer. * g Having finished his prayer, he goeth vnto the mount of Oliues, entering into a garden, where hee might commende him selfe agayne to God by his prayers. h The meane while trayterous Iudas had gathered together a bande of most wicked varlettes, and approcheth the innocent. i The Lord, that he might shewe that hee suffered of his owne accorde and willingly, and that he was omnipotent, although hee suffered him selfe to be chayned, ouerthroweth often times the bande in the garden, and after wardes committeth hym selfe voluntarily vnto the wicked to be bound.

k There

From the 6,
ver. vnto the 20
f From the 20
ver. vnto the end
of the chap.

* The 18. cha.
g In the 1.

h In the 2. g
3. verses.

i From the 4.
ver. vnto y 10.

The Summe of the Gospell

In the 10,
and 11 verses.

In the 12, 13
and 14. ver.

In the 19 ver.
In the 20,
and 21, ver.

In the 22,
23, & 24 ver.

In the 15, 16
17, and 18.
verses, also in
the 25, 26, and
27 verses.

In the 28,
ver.

From the 29
ver unto the 38

In the 38,
and 39 verses.

In the last ver.

The 19. chap

From the 1
ver. unto the 6.

In the 6. ver.

From the 7,
ver. unto the 12

From the 12
ver. unto 16

There Peter fighteth unhappily enough,
and was rebuked of his maister. / They
bring the Lorde forthwith to Annas the
high priest, and from him to Caiphas, be-
cause he was placed that yere in the chiefe
dignitie of priesthood. Inquisition is
made touching the doctrine of Iesus, and
whilest he went about to answer, he is most
unworthily beaten of a seruant
of the high priests. Whilest these things
were in doing, Peter denieth & abiureth
the Lorde most shamefully. Christe is
lead from the high priestes court straigh-
wayes vnto the deputies common hall of
iudgement, because he seemed worthe of
death. He is accused before Pilate, and the
chiefe pointes of the accusation are discus-
sed, but Pilate finding no fault in him,
goeth about by cunning too set him at li-
bertie. Which when it fell out unlucke-
ly, he bringeth him to me with whips,
and crowned with a crowne of thornes,
forth vnto the common people a beast of
many heades. They crie out together,
that he may be crucified. But Pilate in-
quiring of many things, yet at the last o-
uercome with the wicked outcries of the
Jewes,

by Saint Iohn.

Iohnes, ^b deliuereth Iesus to be crucified. ^b In the 16 ver.
 He is receiued of the souldiers, ^c and led. ^c In the 17 ver.
 forth into a place named of dead mens
 skulles vnto execution. ^d There is he lif- ^d In the 18 ver.
 ted vp vpon a crosse in ^e y middelt betweene
 two theeues. ^e The title of cause of his
 death is put vpon the crosse by Pilate not
 without great reasoning and controuer- ^e From the 19
 sie. ^f Moreover the souldiers parte the ver. vnto the 23
 Lordes garments, and cast lottes for his
 coate, which was without seame, vnder the
 crosse. ^g The Lorde from the crosse com-
 mitteth his mother to Iohn: ^h Hee thirst-
 eth, ⁱ and refuseth to drinke vineger offe-
 red him in a sponge, ^k and witnessing ho-
 lily that all things were finished, and that
 the sacrifice was perfect, hee gaue vp his
 ghost to God the father. ^l Afterwardes
 the legges of the theeues are broken, ^m
 Iesus his side is opened, blood and water
 gusheth out of it. ⁿ Iohn which sawe it,
 doth holily witnesse the truth, ^o And last-
 ly come godly & deuout men, whiche take
 downe the dead bodie of the Lorde from
 the crosse, and spice it most honestly, and
 burie it. ^p Iohn in this last part of his Go-
 spell, rekeneth vp, with great trust and di-
 ligence

In the 16 ver.

In the 17 ver.

In the 18 ver.

In the 19 ver.

In the 20 ver.

In the 21 ver.

In the 22 ver.

In the 23 ver.

In the 24 ver.

In the 25 ver.

In the 26 ver.

In the 27 ver.

In the 28 ver.

In the 29 ver.

In the 30 ver.

In the 31 ver.

In the 32 ver.

In the 33 ver.

In the 34 ver.

In the 35 ver.

In the 36 ver.

In the 37 ver.

In the 38 ver.

In the 39 ver.

In the 40 ver.

In the 41 ver.

In the 42 ver.

The Summe of the Gospell

* The 20. cha.

9 In the 1 ver.

and from the

11 vnto the 18

Marke chap.

16 ver. 9.

9 In the 2 and

18 verse.

1 From the 3

ver. vnto the 11

9 In the 19 and

20 verses.

ligence, the most manifest testimonies and
 proofes of the glorious resurrection from
 the dead of our Lord Iesus Christ, where-
 by he sheweth fully and plainely, that hee
 rose againe frō the dead truely in his true
 & lively body. He was not very carefull
 touching the maner of the resurrection, &
 concerning the natural order of the reue-
 lations. For he sawe that the other Evan-
 gelists had plentifully handled & plainely
 enough set forth. therefore he setteth forth
 the most chosen proofes: * 9 And in the be-
 ginning he sheweth, howe hee shewed him-
 self aliue to Marie Magdalen. For Marke
 also saith: 7 When Iesus was risen early,
 the first day after the Sabbath, he appea-
 red first to *Marie Magdalen*, out of who
 he had cast seven devils. 8 Nowe shee de-
 clareth to the apostles forthwith what she
 had seene: 7 two of the whiche running
 to the sepulchre, finde by certaine signes &
 tokens, y shee had reported no vaine mat-
 ter. 9 Now the Lord himselfe, being wil-
 ling to shewe manifestly his manifest re-
 surrection to the ten disciples gathered to-
 gether, commeth into the midst of them,
 & sheweth them openly his hands and side
 marked

by Saint Iohn.

marked with the prints of y wounds, pro-
uing so the trueth of his true resurrectiō.
x Forthwith he committeth and inioyneth x In the 21, 22. & 23 ver.
y apostles the ministerie of preaching sal-
uation & redemption, putting the in trust
with the keyes of the kingdome of heauē.
y When these thinges were in doing, y rest y In the 24. ver
of y disciples being assēbled in one place,
Thomas onely was away, & vnto whom x In the 25 ver
returning shortly after wardes, y disciples
reioycing greatly report y they had seene
the Lord. He suspecting that they had bin
deluded by some phantasme, denieth, y hee
will beleue, except he beholde the body of
Jesus openly with his owne eyes, yea and
handeling it with his handes, touche the
truth of his body. a Therefore after eight
dayes, when as all y eleuen disciples were
come togither againe into one place, the
Lord Jesus is present againe, and offereth
himselfe most manifestly to Thomas, both
to be beholden of his eyes, & to be handled
of his handes, b who being ouercome with b From the 18.
the euidentie & truth of the matter, crieth verse vnto the
out, that hee doth nowe acknowledge and end of the chap.
worship Christ for his Lord & God. c And
these thinges were done in the very cite of
Hieru done.

The Summe of the Gospell

Hierusalem, and about the verpe graue of
 the Lord: the which although they might
 suffice fully to confirme the faith of the re-
 surrection, * & yet doeth Iohn adde a cer-
 taine notable prooffe, whereby he declared
 in Galilee, that he was risen from y^e dead,
 by dyning also wth his disciples. For the
 Lord had promised, as well by his priuate
 promise, as by y^e promises of Angels, that
 it shoulde come to passe, y^e they shoulde see
 him in Galilee. e And vnto this reuelatioⁿ
 Iohn ioyneth y^e talke which y^e Lord had wth
 Simō Peter immediatly after dinner, whō
 he restored to his ministerie, f foretelling
 him his sorrowfull destenie. g Peter mer-
 ueiling what shoulde become of Iohn, hea-
 reth y^e every one ought to looke vnto his
 own calling. h Lastly Iohn, making a pro-
 testation, y^e he hath described y^e matters of
 our lord Iesus very faithfully, shutteth vp
 the historie of the truth of the Gospell.

Here endeth the summe of the Gospell
 by Saint Iohn.

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FINIS.

